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RELIGIOUS COMMUNICATIONS.

THE LIFE OF THE APOSTLE PAUL.

(Concluded from p. 559.)

THOUGH the natural characteristics of St. Paul have already been distinctly exhibited, it cannot be improper to dwell a little longer on his Christian and apostolic character. The basis of both was a profound humility. He was intimately acquainted with the total and radical depravity of his nature, which had displayed itself so awfully in the proud rage and madness of persecution, and had driven him to the verge of perdition. That humility which commenced in the knowledge of himself, was completed by the knowledge of Christ. While he lay trembling with fear, and stung with shame and remorse at the feet of the blessed Jesus, he was rooted in lowliness of soul, rendered still more deep by the astonishing mercy which had been shewn him. In the school of the once despised Galilæan he learned the true standard of self-estimation, and what he learned he seems never to have forgot. Even when encircled in the blaze of apostolic glory, he continued to view himself as the persecutor of Damascus. That his sins were his own, and that his virtues and good works were HIS who created him anew, and on whose grace he was dependent for every attainment, he deeply felt: and hence he was led to describe himself as *the chief of sinners, and less than the least of all saints*. The whole tenor of his conversation in the Church appears to have been influenced by this pure and amiable temper. He is every where the least and the last, and the servant of all. Wherever the honour and success of the Gospel is not concerned, he waives all superiority of character. The prejudices, ignorance, and weaknesses of mankind, he views with deep commiseration. He condescends to men of low estate, and instead of re-

ferring all things to his own standard, as far as is consistent with the truth of the Gospel, he adopts theirs: in short becomes all things to all men.

Nor is the Apostle more distinguished for humility than for every other kind and holy affection. In his Epistles we find several passages inimitably tender, which surprise us as coming from Paul's pen, until we recollect that nothing is impossible with God, and that the genuine tendency of the Gospel of Christ, is to form the soul to tenderness and love. No trace of his former cruel and injurious mind seems to have remained; but he *longs* for the welfare of the flock, with the very *bowels of Christ*. His pains and solitudes for the conversion of the Galatians are those of a mother *travailing in birth*; and his gentleness among the Thessalonians, that of a *nurse cherishing her children*. Such is his affectionate love to his converts, that he is willing to impart to them, not the Gospel of God only, but his *own soul*. Pages might be cited from his writings to exemplify the paternal mind with which he presided over the churches. His interests are all identified with those of Christ, and every affection made congenial. His life is bound up in his ministry.—*Now we live, if ye stand fast in the Lord*. The flock intrusted to his care are his *crown and rejoicing*. Christian minister, are the souls of thy flock thus dear to thee? Art thou labouring, according to thy dispensation of the grace of God, to keep thyself pure from the blood of all men, and to present thyself and thy flock faultless before the Great Shepherd?

Who can avoid being struck with the delicacy of this great Apostle in pecuniary concerns, even at that time when he was suffering *hunger and thirst*, and

cold and nakedness? Ye yourselves know, saith he to the Ephesians, *that these hands have ministered to my necessities, and to those who were with me. Have I committed an offence, he asks the Corinthians, in abasing myself that you might be exalted? because I have preached to you the Gospel of God freely? As the truth of Christ is in me, no man shall rob me of this boasting in the regions of Achaia. For it were better for me to die, than that any man should make my glorying void. Wherefore? Because, I love you not? God knoweth. But what I do, that I will do, that I may cut off occasion from those which desire occasion, that wherein they glory, they may be found even as I.* But while the aid of the wealthy and factious Corinthians is thus firmly declined, the generous Apostle accepts and acknowledges the liberality of the humble affectionate Philippians with gratitude and dignity. *Ye Philippians, know that at the beginning, when I departed from Macedonia, no church communicated with me, concerning giving and receiving, but ye only. For even at Thessalonica ye sent once and again unto my necessity. Not because I desire a gift; but I desire fruit that may abound to your account. I am full, having received of Epaphroditus the things which were sent of you, an odour of a sweet smell, a sacrifice, acceptable, well pleasing unto God. But my God shall supply all your need according to his riches in glory by Jesus Christ.* How shall worldly and sensual ministers, wealthy pluralists, and idle non-residents, stand before Christ in the presence of this man!

St. Paul on no occasion affects the solemn imposing air, the fastidious decorum of assumed dignity; but when the occasion calls for it, he shews himself to possess real greatness. Is the truth of the Gospel or the honour of his Apostleship in question? He opposes the venerable Peter, and avows his opposition before the churches: However humbly he thinks and speaks of himself, yet for the glory of Christ and the good of the Church, he magnifies his office, contends that in every apostolic gift he yielded to none of his

brethren, and that in labours and sufferings he surpassed them all. He asserts the discipline and doctrine of the Church with vigour, and with a tone of conscious authority, which strikes offenders with awe. The sword and the olive are in his hands; he binds and looses, and speaks as the legate of the Imperial King. Where shall we find an instance of more intrinsic greatness than is exhibited in the following passage? *Greet Priscilla and Aquila, my helpers in Christ Jesus; who for my life have laid down their own necks; unto whom not only I give thanks, but all the churches of the Gentiles.* Exalted man! the Gentile churches shall for ever feel their obligations to thy generous preservers. On earth their names shall be associated with thine in honour and blessing, and in heaven we will thank them face to face before their Lord and ours.

Firm, active, intrepid, St. Paul's life is a succession of labours and sufferings. He is never weary in well doing. Danger seems only to give a keener edge to his courage, and opposition to be a healthful exercise of his firmness and patience. Shame, pain, hunger, and nakedness, serve but to present fresh triumphs of his faith, and to increase his rejoicing in Christ: ingratitude feeds rather than quenches the flame of his love: and the false Apostles, who undermined his ministry, instead of resentment, excite only a holy emulation, by the superior lustre of his life, to cast them into the shade. *He takes pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses, for Christ. When he is weak then he is strong. He is instructed in all things, to want and to abound, and can do and suffer all things, yea, is more than conqueror through Christ, who strengtheneth him. For he is persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate him from the love of God, which is in Christ Jesus his Lord.* Nor are these strong expressions the wild rant of enthusiasm, or the boast of one unacquainted

with the dangers of the warfare in which he was engaged. No ! He spoke the language of truth and mature experience. For thirty-three years he had been inured to the fight, and was skilled in every weapon and art of holy war : he had confronted every danger, supported every toil, and stood victorious against the united powers of the world, the flesh, and the devil. *Of the Jews five times received he forty stripes save one; thrice he was beaten with rods by the Roman magistrates; once he was stoned; thrice he suffered shipwreck; a night and a day he was in the deep. In journeyings often, in perils of waters, in perils of robbers, in perils by his own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren. In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. And besides these things which were without, that which came on him daily, the care of all the churches.* In this enumeration nothing appears exaggerated, nor does the Apostle assume to himself any merit before God on account of his extraordinary sufferings. On the contrary, when he tells us, that he had suffered *the loss of all things* for Christ's sake, he treats the things which he had lost with contempt and loathing, as *dross and dung*, in comparison of the excellency of the knowledge of his Lord, by whom the world was crucified to him, and he was crucified to the world. From this passage it is evident, that so far are the dignities and emoluments of the Church from being allowable motives to actuate the zeal and labours of the ministers of the Gospel, that St. Paul could not have been what he was without a supreme contempt of all human dignities and emoluments. The men who desire can least deserve them.

St. Paul had much forgiven, and he loved much. His ardent zeal was the fruit of his love. He felt that he could never either do, or suffer enough for Christ. The shame and grief of his past persecutions attended him through life, and gave uncommon energy to all

his exertions. He was the most indefatigable labourer in the vineyard of Christ. Every faculty is engaged, every nerve is strained, his whole soul is on fire for honour and glory, and immortal life. He kindles on his hearers like a conflagration ; he pours along with the impetuosity of a torrent sweeping down opposition. If there be an act of superior virtue or praise, he singles it out as his prize. Surrounded with a cloud of witnesses in heaven, and witnesses on earth, he fixes his eyes on Jesus ; he contends among patriarchs, prophets, and apostles, for primacy in love, labour, suffering, and humility.

All those graces for which St. Paul was so eminently distinguished, were tempered and directed by consummate wisdom. He always appears to be in possession of himself, and to walk in a happy medium between extremes. His courage is without rashness, his firmness without tenacity, and his zeal is neither debased by superstition, nor misapplied to matters of inferior concern. The peace of the Church is a grand object of his regard, and he agitates no controversies which are not essential to her welfare. He is the pattern of the charity which he recommends. All his designs are noble and catholic, and are pursued with temperate vigour and firmness. His wisdom has in it nothing dark, creeping, and serpentine ; but is always luminous, pure, and peaceable.

The character of St. Paul's writings, which contain a fair example of every species of Christian elocution, is that of his mind. They exhibit and do justice to every part of the religion of Jesus Christ. He reasons as a logician, he writes as a scholar, and he exhorts as a father. No character described in the Word of God is so rich in every diversified excellence : and if it be the province of God alone to pass judgment on the heart, and to pronounce him the first of Christians ; we cannot hesitate to call him THE GREAT APOSTLE, and THE FIRST BENEFactor OF MANKIND.

For the Christian Observer.

ANECDOTES OF THE REV. MR. WALKER, OF TRURO.

(Continued from p. 522.)

It was the peculiar talent of Mr. Walker to understand the depths of the corruption and deceitfulness of the human heart, and it was his principal care to teach his people to know themselves. A young person once called upon him, to thank him for the benefit he had received from his ministry, and to beg his advice. Mr. Walker inquired concerning the knowledge he possessed of himself; and upon the young man professing his conviction that he was an unworthy sinner, Mr. Walker began to explain that character, with a continual reference to the person before him. He entered into a minute detail of his ingratitude to God; the baseness of the motives by which he had been generally influenced; the defilement even of his best services; the unprofitableness of his life; and now, he added, are you not secretly displeased with me, because I have not commended your good intentions and flattered your vanity? The young man assured him in reply, that so far from being displeased, he felt himself extremely thankful to him for the striking proof he had given of his regard. Mr. Walker, however, had judged too truly. The next day the youth ingenuously confessed, with much shame and grief, that he had given a false answer; and acknowledged that he had been determined in his own mind, before Mr. Walker put the question to him, that he would never more visit a minister, who seemed to make so little account of his religious professions.

It does not follow from this story that it is proper in all cases, or for all ministers, to give a similar reception to persons who profess a concern for the salvation of their souls. Mr. Walker possessed peculiar penetration; and his disciple, as the event proved, could bear probing. But indeed, in every case, Mr. Walker was more anxious to lay a solid foundation than to erect a hasty superstructure. He wished that conviction of sin should be deep and abiding, as the best preparation for a just dependence on Christ, and the best

security against hasty and unsettled notions. He laboured constantly to inculcate the practical parts of religion, and to make men circumspect in their conduct and watchful against sin; and his people were, in general, remarkable for purity of principle and uprightness of behaviour. I am afraid of being tedious, but I cannot forbear adding two or three other particulars, which may serve to elucidate the real nature and effect of Mr. Walker's ministerial labours. The young man before mentioned, when he was only about twenty years of age, had occasion to travel in the stage coach from Glasgow to London: his companions were two Scotch merchants and a Jew. Their conversation soon became so corrupt, that our young traveller, after expressing the pain he felt by his silence and his look, took an opportunity of getting upon the roof of the coach, and travelled the remainder of the day on the outside. The inn being full where the coach stopped for the night, the passengers could have but one room allotted for their accommodation: when they retired to rest, the young man begged their indulgence to speak to them for a moment. "Gentlemen," he added, "I have a favour to request of you; I fear and worship the God of heaven.—Your conversation to-day was so contrary to my sentiments, that I chose rather to relinquish my place in the coach, than wound my own conscience by hearing it, or offend you by reproofing it. Let me now only request in return, that you will keep silence for a few minutes, while I retire to the corner of the room and offer up my prayers to God."—A perfect silence was observed while he was upon his knees. As soon as he rose up, the Jew exclaimed, a second Daniel! The Merchants asked his pardon for their improper conduct, and pledged themselves, that if he would resume his seat in the morning, nothing should be spoken which could give him the slightest offence; and indeed throughout the rest of the journey they vied with each other in shewing him attention and civility.

The conduct of the young man in this instance, though it may serve to

reprove our criminal indifference to religion, and our lukewarmness in God's service, is by no means proposed for general imitation. Though a strong proof of his zeal and courage, it is not calculated to convey a favourable opinion of his judgment, and was likely perhaps to appear, to those who knew little of him, to be the fruit of self conceit and ostentation. The tenor of his future life vindicated, however, the purity of his motives ; for he became afterwards a most exemplary and useful minister in the county of York.

The attention of Mr. Walker being principally directed to the promotion of holiness of life amongst his people, he was fearful of laying too much stress upon those feelings, which many are apt to consider as constituting the very sum and substance of religion. An intimate friend of his once asked him, whether he ever enjoyed those rapturous views in devotion, which some persons possessed. He waived the question for some time ; but being repeatedly and earnestly urged to reply, he at length said ; I have been sometimes favoured in prayer with such delightful views of divine subjects, that I almost enjoyed an anticipation of heaven, but I have never before mentioned this to any person, for these reasons : it might have held out to my people a false standard in religion, substituting feeling in the place of holiness ; it might have discouraged many truly excellent and humble persons who fear God and serve Jesus Christ, but who, from various causes, are destitute of such enjoyments ; and it might have encouraged many presumptuous and enthusiastical persons, whose arrogant pretensions it is one of my chief aims to expose.

Indeed Mr. Walker's religion, though warm and energetic, being of a sober and rational kind, led him to insist much upon the due observance of order and discipline. Hence he was a firm and decided friend to the establishment, of which he was a member ; and it is well known, that in consequence of this, he opposed the proceedings of the leaders of a modern prevailing sect, at a period when scarcely any minister holding

similar doctrinal sentiments foresaw the remote evils which such a schism from the Church might occasion. He continued steady in his views on this subject to the end of his life ; and a few weeks before his death, expressed in a very solemn manner, and in very strong terms, to one of the principal heads of that connection, his apprehensions of the dangerous consequences of their irregularity to the interests of real religion.

Mr. Walker's sound judgment made him anxious on all occasions to point out the nature of true religion, and to distinguish it from that empty noisy profession of the sentiments of a party, which has been too often mistaken for it. The rebuke which a shallow pretender of this kind met with from this venerable minister, while he resided at Lewisham, a short time before his death, may afford an useful lesson to persons of a similar spirit. A young man introduced himself to him, and after a very short preface, informed him that he had walked from London for the purpose of setting him right upon some points of doctrine. Mr. Walker thanked him for his kindness, and then begged leave to ask him a few questions.—Pray, sir, what is your age About twenty-three.—And what, sir, do you apprehend mine to be ? I should suppose upwards of fifty.—Pray what is your profession ? I am a journeyman cabinet maker.—And you know, I presume, mine ? You are a minister.—How long have you been a religious character ? About a year and a half.—And how long do you suppose that I have been so ? He had heard that Mr. Walker had been religious many years.—Pray, sir, which of us, do you think, possesses the most learning ? Undoubtedly Mr. Walker.—Which of us has studied the Scriptures most diligently ? Certainly Mr. Walker had possessed the most opportunities for this.—Which of us, do you think, sir, has prayed the most ? Perhaps Mr. Walker might.—And which, sir, do you suppose has possessed most advantages for improvement, and had the most experience in the world ?—Mr. Walker's situation in life had certainly been most favourable for these. Now, sir, I have one more

question with which to trouble you. What do you think of your self-conceit, which could induce you to take such a journey to instruct a person, of whom you knew nothing, but that he had been, according to your own acknowledgment, eminently useful in the Church, and was also far your superior in age, length of religious profession, learning, knowledge of Scripture, and experience? Allow me, sir, to return the favour you designed me, by instructing you in the knowledge of the pride and vanity of your own heart.

I am unwilling, Mr. Editor, to trespass longer upon your time, but I cannot but remark before I conclude, that Mr. Walker's life and writings were in unison with each other. He was the *new creature* he described. I heartily wish his writings to be universally read: and I cannot but be sorry to observe, that many in the present day affect to be more *evangelical* than Mr. Walker, and consider him (as they term it) a *legal* preacher. There are extremes in every thing, and why should there not be one in the manner of preaching the Gospel? But those who profess to have received a light superior to that which this holy and venerable man enjoyed, would do well to consider whether he did not, in the fullest manner, exhibit Jesus Christ as the only hope of a sinner; the source of all his attainments; the way, the truth, and the life. They would do well also to inquire whether the practical effects of their faith be superior to those of which Mr. Walker's views were productive. But I conclude. It is surely a useless task to defend such a man as Mr. Walker. N. D.

For the Christian Observer.

ON THE SIN OF JUDGING OTHERS.

MATT. vii. 1.—*Judge not that ye be not judged.*

MEN of the world are extremely apt to accuse the most strict and religious person of severity in judging them. "Is it not written," say they, "in the very book which you profess to follow, 'Judge not that ye be not judged'? Why, therefore, do you not obey your own Scriptures? We, for our part, judge nobody; while you, by being so severe, both on human nature in general, and on a mul-

titude of individuals, betray a want of that charity which we deem the sum of Christian virtue."

By such language as this, many who are unacquainted with the superior strictness of Christianity, and travel in the "broad road," defend their own cause while they pretend to be pleading that of the Gospel. "Judge not that ye be not judged," is the most admired text in their Bible, and it is construed by them to mean, "allow me to lead an unchristian life, and I will allow you to do the same."

But it is a maxim in explaining Scripture, that one text must always be so construed, that other texts may stand. Let it, therefore, be noticed, that our Lord hath said of Christians, "Ye are the salt of the earth." "Ye are the light of the world." "Ye are as a city set on a hill, which cannot be hid." Did Christ and his Apostle speak favourably of the common practices of the world? Our Saviour "testified of it that its works were evil." And St. John affirms, "We know that we are of God, and that the whole world lieth in wickedness." The precept "judge not," cannot, therefore mean that Christians ought always to judge favourably of the common sentiments and conduct of mankind. "He that justifieth the wicked, said Solomon, and he that condemneth the just, even they both are an abomination to the Lord."

Let us now consider whether sufficient force may not be given to the precept in question, without admitting any loose and dangerous interpretation. It may be considered as forbidding these three things.

First, A rash and hasty judgment.

Secondly, A prejudiced and partial judgment; and,

Thirdly, A too hard and severe judgment.

First, It forbids a rash judgment. How many are there who decide on the character and conduct of their neighbours, before they have taken half the time which is necessary to form a tolerable opinion. They judge before they have heard the cause. We should first examine and cross-examine; we should then weigh and deliberate, and if the evidence be in any part defective, we

should still suspend our judgment. He who is in haste to decide, has not yet learnt one of the great rules of wisdom, and one important lesson of the Gospel. But,

Secondly, This is a precept against prejudiced judgment. We are all more or less partial. If a man, for instance, be of another nation, political party, or religious sect; or if he be our rival in trade, or our opponent in any matter, how hard is it to judge fairly of his conduct! It should be the great care of Christians to divest themselves of partiality. Our ambition should be to rise, in this respect, above the world. Never let us join in that general abuse of some opposite and absent party, which makes a leading part of the conversation of many circles. Candour is an essential Christian virtue, though many persons who are strict in other respects do not seem to think so. "Judge not that ye be not judged." If you judge uncandidly of others, have they not the same right to judge uncandidly of you? If you have your prejudices, why may not they be permitted to have theirs also? But,

Thirdly, A too severe judgment is also forbid. We should consider the infirmity there is in man; we should allow for the force of particular temptations; we should reflect that we may happen to be well informed respecting some sin of our neighbour, but may have no means of being acquainted with the bitterness of his repentance for it; we should make a distinction between deliberate and allowed sin, and that which is the effect of surprise; and we should remember that a man may possibly fall into great vices through some sudden assault on his virtue, who, nevertheless, may be bent on following a religious course of life, and may, on the whole, be in favour with God.

That way which many have of inferring a man's general habit, from some one particular act; and of deciding from a single circumstance what is the state of his soul, seems a grievous offence against this precept.

As an inducement to avoid the sin of judging, let us reflect, first, in what manner we ourselves expect to be judged.

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ed by our neighbour. Our minds are sufficiently fertile in inventing excuses for our own sin, let us endeavour to be as ingenious in respect to the errors of other people; and let us also consider, secondly, how merciful must be that manner in which we must be judged by God, in order to escape his condemnation. As we hope to find mercy so let us shew it; "For with what judgment we judge, we shall be judged; and with what measure we mete, it shall be measured to us again."

It is observable that our Saviour, after delivering that favourite precept of the men of the world, on which we have commented, adds the following observation: "And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye; or how wilt thou say to thy brother, let me pull out the mote out of thine eye, and behold a beam is in thine own eye. Thou hypocrite, first cast out the beam out of thine own eye, and then shalt thou see clearly to cast out the mote out of thy brother's eye." Now this passage implies, that they are the most apt to discern a mote in their brother's eye, who have a beam in their own eye; and does not our own observation prove this to be the case? For it is not the licentious, the profane, and the openly wicked, who commonly pass the severest sentences of condemnation? There is, indeed, one occasion, on which they give full scope to the severity of their tongue; we mean when the person whom they reproach bears the character of a religious man. Reader! Are you resolved to serve God, to lead a strict and holy life, to live no longer to yourself, but to him who hath died for you? Expect then to be most severely judged by the vain, the worldly-minded, and the wicked. They will wait for your halting. They will dwell in their conversation on some little impropriety in your manner; some want of due civility in your speech; some inattention to the petty decorums of life. If you should err from inadvertency, it will be said to be from design; if from rashness, it will be ascribed to deliberate wickedness; a little warmth of temper in you will be called fury; and any single act of sin proved upon you,

will be considered as one only of a list of crimes, and will be proclaimed as from the house-top. Much as religious people are charged with censuring the irreligious, we will venture to affirm, that in general the saint is not so severe against the sinner, as the sinner is against the saint.

This disposition in wicked men to censure the pious, is that which Christ may be considered as here pointedly reproving. "Thou hypocrite, first cast out the beam out of thine own eye, and then shalt thou see clearly to cast out the mote out of thy brother's eye." Thou that art severe against the children of God, and strict to mark in them whatever is the least amiss; thou that art at the same time, thyself, an unchaste person, an adulterer, a drunkard, an unjust man in thy dealing, a despiser and hinderer of God's word, "cast out first the beam out of thine own eye, and then shalt thou see clearly to cast out the mote that is in thy brother's eye."

Thou that knowest not God, and art the enemy of his Christ; thou that art thyself "sensual and worldly, not having the spirit," presume not to judge him who is struggling with the burden of his sins, and who prays day and night for mercy; who trembles through fear of offending God; whose soul is prostrate before the cross of his Saviour; and who is exercising himself with a watchfulness of which thou hast no conception, to preserve a conscience void of offence, both towards God and towards man.

Thou Pharisee also, who "makest clean only the outside of the cup," while corruption is within; who art exact in thine outward forms of religion, while pride and impenitence are in thine heart; and who boastest in thine own righteousness, while thy secret thoughts are full of wickedness, judge not him, who, though less exact in some things which are exterior, and perhaps also having less character among men of the world, is more truly turned to God in his heart.

Thou self-deceiver, "thou hypocrite, cast out first the beam out of thine own eye." Be thou converted from thy pride, thy self-sufficiency, thy superficial morality, thy false religion, and thy

secret sins; then shalt thou be able to discern the errors and to understand the characters of the children of God; having thus "cast out the beam out of thine own eye, then shalt thou see clearly to cast the mote out of thy brother's eye."

S. P.

To the Editor of the Christian Observer.

SIR,

THE deceitfulness of the heart of man, so expressly affirmed in the Word of God, is often declared and lamented in general terms, by all those divines, who according to the most liberal use of the epithet, can be justly denominated *orthodox*. But I have often regretted, that their labours are not more diligently and frequently directed to the important office of pointing out, in a plain and popular way, the nature and workings of this deceitfulness, and of suggesting the most effectual expedients to be used in humble dependence on the Divine Spirit, for discovering its baneful presence, and guarding against its mischievous effects. When the pen of inspiration, by apprizing us that there is treachery within the very fortress of the heart, has condescended to warn us of our danger, surely we may well admit its reality and importance.

The danger is the more justly formidable, because this deceitfulness is inconceivably subtle in its operations, while the shapes and aspects which it assumes are many and various: in all however the same characteristic form and features, the family likeness, as it may be termed, may be detected by the accurate eye—

*Facies non omnibus una;
—nec diversa tamen.*

The greatest sagacity may therefore find abundant room for its exercise in the practice of this mental scrutiny; while, with the truly benevolent mind, its practical importance claims a just preference over those speculative topics which more generally engage the attention, and too often excite the passions of our modern theologians. It is, besides, an important recommendation of this subject, that our ability to discuss it is not to be derived from dry, uninteresting, or otherwise unprofitable researches. It is an investigation, the bene-

fits of which are great and sure to them by whom it is conducted, however unprofitable it may prove to those for whose use it may have been undertaken: for in order successfully to explore the hearts of others, we must first accurately scrutinize our own; and thus, like the children of the husbandman in the fable, the obedient labours of whose pious industry were amply recompensed, though not by the discovery of the expected treasure; though the direct object we have in view seem to disappoint our efforts, yet our diligent digging in the field of our own hearts will abundantly reward our toil. By close and repeated observation, we shall become so well acquainted with the several modes and forms of this deceitfulness of the heart of man, that we shall recognise our enemy under the most plausible exterior, and be able to maintain a constant guard against his mischievous delusions.

While, therefore, I earnestly recommend this copious and interesting subject to the serious consideration and frequent discussion of our clergy, I know not how I can more usefully for myself, as well as more beneficially for your readers, perform my promise of contributing my quota to your valuable work, than by enumerating some of the principal deceits which our hearts are apt to practise on us; and pointing out some of those practical inferences and precautions which these deceits may properly suggest. I confess I wish to see the pages of the *Christian Observer* often thus directed to the important office of Christian edification; that often turning away from the comparatively less beneficial, as well as less grateful field of controversy, it may be occupied in those labours of love which may tend to the cultivation of the Christian graces, and the perfecting of the Christian character.

The various modifications and forms of the deceitfulness of the human heart may perhaps not improperly be divided into two grand classes. To the one may be assigned all those various frauds which we practise on ourselves, in forming a judgment or receiving an impression of our own state, character, and conduct. To the other classes

may be referred those deceits which our hearts impose on us in making us promises, if they may so be termed, which are not kept, and contracting engagements which are never performed. Were a fellow creature thus to be continually exciting expectations which he seldom or never fulfilled, we should not hesitate to stigmatise his conduct as grossly deceitful; and surely our own hearts, when they practise on us the same fraud, well deserve the same reproachful appellation.

I proceed then to specify some of the particular deceits of both classes, which the human heart is most prone to practise.

1st. In judging of our own characters, whether from a more regular and deliberate survey, or from a transient glance inwards, on which we too easily confer the name of self-examination, how often may we detect ourselves in magnifying the amount, and enhancing the merit of the good qualities we actually possess, and in giving ourselves credit for others which do not really belong to us: while, on the other hand, we are apt to extenuate the force of the criminality of our bad passions, or even absolutely to deny their existence within us.

2dly. When several motives or passions concur in prompting us to any action, we too easily assign the chief place and principal effect to the best; when perhaps, if such a process were to take place with regard to the different passions of the mind, as the mathematicians practise in ascertaining the amount of that share of any combination of forces which impels in any particular direction, we should find that it had but a very small, if any practical effect. In the relief of distress or in the promotion of a plan of benevolence, how often does the more powerful and habitual principle of vanity concur with the transient impulse of humanity, in prompting to the liberal subscription. The funds of an useful institution are falling short. The committee meet to deliberate. How manifold are the motives which bring them together: yet a secret complacency steals on every mind, from the consciousness of being engaged in an office

of benevolence. The plan is formed. The popular preacher yields to benevolent importunity. The church is engaged. The day is fixed. The ladies of rank and fashion lend their willing aid. The eloquence of the preacher is affecting. The collection is large. What a beneficent age ! what an universal triumph of pure philanthropy ! But what mental discernment, what metaphysical anatomy shall be sufficient to develop, what power of numbers almost shall be adequate to express all the various internal principles, with all their diversities of movements and workings, which really are engaged in the production of the combined effect. Perhaps even some transient impulse of the most superficial feeling may really have, in some instances, achieved the victory. The eloquence of the preacher obtains the honour : the real effect may be due to the lady of fashion who held the plate. Far be it from me to damp the ardour, or check the eagerness, of the practical benevolence which so eminently distinguishes the present age. The true Christian is, doubtless, above all others, generous, sympathetic, and beneficent ; but let us watch ourselves amid the confused assemblage of feelings, and beware of lightly indulging any complacency, from the consciousness of that truly Christian grace of pity and benevolence ; for such it is when springing from its proper stock, and resulting from its true motives, a conformity to the character, gratitude for the love, and a desire of the favour of our merciful Redeemer. Especially let us try ourselves by the precept of our blessed Saviour, and examine whether our benevolence naturally courts observation or retirement ; whether we are as liberal and as forward to relieve the distresses of our fellow creatures in private, as in public, when the eye of God alone beholds us, as when we engage the attention and secure the applause of admiring spectators.

3dly. We are prone to flatter ourselves, by indulging the notion that our habits of vice are but individual acts, into which we have been seduced by occasional temptations ; while we are easily led to assign the name of habits

to our occasional acts, and individual instances of virtue.

4thly. We confound the mere assent of the understanding, naturally attended by some correspondent but transient sensibilities, with the impulses of the affections and the determinations of the will. This is a most copious source of self-deception. How often in our perusal of the page of history, or in the intercourse of real life, when we approve what is right and condemn what is wrong ; when we applaud the disinterestedness of genuine patriotism, or condemn the selfishness of the political hireling ; when we are warmed into a generous indignation against vice, or sympathize in the sufferings, or rejoice in the triumphs of virtue ; how often does a degree of self-complacency steal on the mind. We are naturally led to indulge an idea, more or less accurately formed into shape and substance, that we ourselves, at least in some degree, participate in the virtues and are warmed by the affections we admire ; that we should willingly have shared the dangers, and persevered in the struggle, and achieved the triumphs of the hero of the tale ; that our virtuous independence would, in like manner, have resisted the seductions of wealth, and power, and party spirit, and the general corruption of a venal and factious age. Whereas, perhaps, we are merely exercising that faculty of judging, and indulging those passing impulses of sensibility, which are naturally called into action by the exhibition of their proper objects ; feeling also at the same time gratified by the consciousness of our approbation being rightly bestowed, and of our affections answering to the legitimate summons. Yet how little does this approbation, which in the closet we give to what is clearly right ; how little does this transient sensibility, which is called forth by the power of sympathy, afford any satisfactory proof, that in the mixed and confused combinations of motives and feelings, which often occur in the varied scenes of human affairs, we should exercise the same just judgment, or be prompted by the same generous feelings. Would we obtain a more just estimate of our character, let us

institute a fair inquiry, how we have actually been enabled to conduct ourselves in the hour of trial, in the substantial realities of life and action.

5thly. How apt are we to ascribe to settled principles those good actions which are the mere effect of natural temper. The man of activity, for instance, readily indulges the persuasion that his, perhaps merely instinctive, industry is a just measure of his zeal and energy in the assistance of his fellow creatures, or in the service of God; while the recluse, who gratifies his natural love of retirement by quitting the haunts of men, too easily lends himself to the flattering persuasion that he is influenced by a desire of flying from the contagion of society, and cultivating, in the security of solitude, those Christian graces which court the shade, and shrink back from the rude conflicts of a churlish world.

6thly. It is another general source of self-deception, in some degree similar to the last, that as sometimes in estimating the characters of others, we too hastily infer the right motive from the outward act, and from ignorance or indifference are satisfied with the heartless exterior of virtue: so in judging of ourselves, we overrate the worth by overvaluing the motives of our actions; and still more when any mental affection wears, on a superficial view, something of the guise and air of a Christian grace, we too hastily accept it as a mark of our religious proficiency. But perhaps all Christian graces have their counterfeits; all are liable to be tainted by proceeding from an infectious stock, or by some polluting and depraving mixture. The name and semblance of humility, that beauty and flower of true religion, is sometimes falsely assumed by affectation; or our acts of apparent humility are secretly contaminated, and even instigated and cherished, by pride. A fiery temper, warmed by party spirit, conceals itself even from him who is the subject of it, under the vain pretence of zeal for the glory of God; while lukewarmness affects the character and usurps the honours of meekness and moderation. The real workings of a close, perhaps, but restless and insatiate vanity, are but ill concealed from

others, though too fondly indulged by ourselves, under the plausible plea of a desire to let our light shine before men, to the glory of God and the credit of the Christian character. It is in some degree owing to a delusion of this sort, though arising chiefly from a fundamental error as to the real nature and essence of all true religion, that many are so fatally deceived in the estimate of their own religious character and state, when they vainly look up to God as their reconciled father, though continuing under the power of their corruptions and in the practice of sin; and confound that consequent, though fallacious complacency, which, from feelings of self-interest, naturally arises in their minds on viewing the character of the Supreme Being, with that real sense of the excellence and beauty of holiness, which makes the true Christian contemplate with humble but admiring love and joy the character of his God and Saviour; and long to be renewed after that image which is the object of his attachment and admiration. Christian beware! There are Antinomians of all classes and descriptions, from the dissipated woman of fashion, who, with a heart absorbed in worldly vanities, reposes an unwarrantable confidence in her Redeemer, and even feels a vain gratitude to that Saviour to whom she trusts for pardon and final happiness, to the self-complacent religionist, who, puffed up with a vain conceit of his superior light and extraordinary proficiency in divine things, fondly flatters himself that he is a favourite of heaven, while his pride, presumption, and indolent self-indulgent censoriousness, betray a state of heart directly opposite to the genuine operations of divine grace, as they were exemplified in the character of the meek and lowly Jesus, or in the habits, and affections, and language of that blessed Apostle, who, in the midst of labours and sufferings unparalleled, honoured likewise with, perhaps, unequalled disclosures of heavenly glory, was gentle and affectionate, (Thess. ii. 7. 8.) watchful and self-denying, (1 Cor. x. 27.) serving the Lord with all humility of mind, in weakness and fear, and much trembling.

7thly. We often confound the non-

appearance of a vicious affection with its actual extinction. We are ready to congratulate ourselves on our exemption from some natural infirmity, or on our victory over it; when alas! subsequent experience too sadly undeceives us. The temptation occurs; our appetites grow clamorous; we are overcome; and, too late, we learn that what we have so easily suffered ourselves to call virtue has been only the absence of any temptation to the commission of vice.

But I am afraid of exhausting the patience of your readers, and shall therefore reserve, for another Number, some additional instances of self-deception, which have occurred to me.

SCRUTATOR.

For the Christian Observer.

MR. ADAM'S ANSWER TO MR. WALKER.*

DEAR SIR,

THE account you gave of your work and labour of love at Truro is very acceptable to me, and I praise God with you, for the success of it. I would gladly believe that, as you will be steady in the prosecution of your excellent system, against all discouragement and opposition whatsoever, you have still a much greater harvest to reap. I can truly say, let others increase, though I decrease. I am much obliged to you for touching that tender point with so friendly a hand, and animating me to perseverance, notwithstanding the hopeless appearance of things in this place.

Mrs. Basset has shed tears for her husband and me, as supposing that if we were engaged in a true work, more good must come of it; but is now convinced by "woe unto thee, Chorazin," &c. and other Scripture instances, that Mr. Wesley was misled, and sadly misled her, by making success the necessary mark of a true prophet. Mr. Greenham, a famous preacher, in Queen Elizabeth's time, to a hardened parish, left it on that account, but is said to have repented of the step to the end of his days—Nevertheless to unbosom myself freely to you, I am exercised with many grievous thoughts

* See No. 9, p. 567.

about the *quomodo intrasti*; and though Mr. Vivian, of Cornwood, after a just and honest representation of the great guilt of taking upon us the ministry, in the manner we do, almost one and all, does not give it up for a lost case; yet it must have a bitter retrospect, and beget uneasy thoughts.

The Archdeacon of Stowe, to whom I communicated your letter, is of one heart and spirit with the author of this visitation sermon, (Mr. Vivian) and will rejoice with me to hear that he as well as you, sees some fruit of his labour. We both gathered from the contents of your letter, from Mr. Vivian's sermon, and from what he says of the ministers of Plymouth, that there was a much greater awakening in your parts, than we can say there is here. As for our parishioners, in general, they brand those few clergymen, who endeavour to open their eyes and bring them to Christ, in the way of humility and self-condemnation, with the name of Methodist. This they think a sufficient pretence for standing off from the truth, and saying, in the bottom of their hearts, "what have we to do with thee, thou Jesus of Nazareth?" May God rescue them all from the depth of every satanical wile, and in his own good time come among us with power! Your advice to me, to wait the event with patience, is very seasonable. I beg the continuance of it, with your prayers, that God would enable me to discover and remove whatever impediments I myself lay in the way of his work.

The advice proper for one in your circumstances, and which I offer with brotherly freedom, at your request, is humility and strict watchfulness over your spirit; that you be not puffed up with any thing that God has done by you; that you ground not yourself upon it, for your own salvation, but sink low in a deep sense of your own instrumentality: and then that you consider your past success as a loud call to you, if need be, to double your diligence. Not that I imagine you are in any danger of taking your hand from the plough, after having resolutely broke through the first difficulties.

But pray, Sir, if it is not altogether impertinent to ask the question, how do

you manage to avoid disputes in your society? And what method have you of terminating them amicably when they do arise? You will understand me right. I have not the least thought of damping the design.

Heb. x. 25. I take to be fully to the purpose, and much good may be expected from it. Indeed truly religious persons will hardly be kept asunder. But upon the whole it is a delicate affair, and requires all the steadiness, prudence, and piety of an able conductor, to keep the members of it knit together in the bonds of Christian love, considering the variety of tempers and mixture of human frailties in the best. May it answer your most sanguine expectations! May God daily add to it, and make it a blessing to the place where you are, in the pious examples, Christian lives, and brotherly charity of all who belong to it! For the eyes of many will be upon you; and graceless ill-judging bystanders will be ready to take occasion from the miscarriages or infirmities of a few, to involve all in one common censure.

If a hint of this kind is improveable by you, to the uses of your society, I have my end; and whether wanted or not, I know you will pardon me. I shall be glad of any farther particulars at your leisure; every thing you say being useful to me in the way of instruction or reproof. Your method of catechising by classes, shews you are resolved to spare no pains, and, in my poor opinion, is well judged. Young children, for the most part, are the only catechumens that offer themselves for our instructions, and they soon forget all; which you prevent by taking them up again afterwards. By this means you have an opportunity, not only of renewing and confirming former instructions, but adding others more suitable to their age and experience, and when the time requires, of feeding them with strong meat.

Dear Sir, what reason have you and many others to bless God for your meeting with a pious friend, at your first coming to Truro; and what encouragement there is in this instance, for all who know the truth to speak out. Extend your influence far and near.

God may work by you in other places. Strengthen those every where who are ready to faint, because they are weak and few. Whatever you have to offer to the world will, I dare say, be the thing which the world wants, therefore slack not your hand. If you are in earnest in doing Christ's work, you must be content with the wages he gives his faithful servants. What they are I need not tell you. When I ventured my little piece abroad, I expected nothing but to have many mouths opened against me; but as the event has been otherwise, I fear I have palliated matters. Read Bilney's Letter to Bishop Tonstal, in Fox's Book of Martyrs, vol. ii. If truth should not be opposed and persecuted, the Gospel, which declares the universal degeneracy of mankind, would not be true. Mr. Piers is a bold man, and has the courage to speak what some others only think. It is a pity that his stile is so much encumbered with parentheses. But he seems, to me, to be so full of matter, that he could not give vent to it fast enough. You may not have heard that the Dean of the Arches, and all the clergy, most shamefully went out of the church, with one consent, in the year 1742. while he was preaching an excellent Visitation Sermon, at Sevenoaks in Kent. Mr. Hartley's Sermons are all sold off, but he tells me will soon be reprinted. Mr. Bassett, I know, will thank you from his heart, for stirring him up to more fruitfulness, as I do, desiring you, once for all, to think no otherwise of me than as a weak brother, and one who mourns, though not enough, under a sense of great unfaithfulness.

I am, dear Sir,

Very respectfully and affectionately,
Yours,

THOMAS ADAM.

To the Editor of the Christian Observer.

SIR,

THE late Dr. Fothergill, a pious and sensible Quaker, being informed that a gentleman at a house where he visited was paying his addresses to a young lady, desired leave to offer to him a piece of advice. The gentleman made a bow of submission to this oracle of wisdom.

"Friend," said the shrewd and benevolent physician, "my advice is this—that thou shouldst court in thy every day clothes."

The Doctor unquestionably did not mean that the sentiment which he delivered should be confined to the article of dress.

He intended to insinuate, that the man who is paying his addresses (and by parity of reason, the lady also who is receiving them) should exhibit themselves to each other such as they usually are, and should not endeavour to wear, for the time, a more favourable character than will be found ordinarily to belong to them.

I profess myself, Sir, to be an admirer of this maxim of Dr. Fothergill. I think it well becomes the simplicity not only of a Quaker but of a Christian; and I believe that marriages would be much more happy, if the honest Quaker's advice was more attended to. Among people of the world, a treaty of marriage is often conducted on much the same principles as all those other bargains or contracts in which each party makes the best of his own wares, by setting off their excellences and of obscuring their faults, and taking advantage of the ignorance of his neighbour. I happen, Mr. Editor, to have bought many horses; but I do not remember to have ever contracted for one of these animals, which, before he was bought, had, according to the dealer's account, any fault in him; and, on the other hand, I do not recollect ever to have purchased one, which, after he came into my possession, proved to be without some material deficiency: I have therefore been led, at last, to wish that I could find some trader who would profess not to sell these altogether perfect animals. "I beseech you, Sir," I have sometimes said to the dealer, "tell me what is the defect of this horse. I assure you it is not likely to hinder my buying him. On the contrary, I shall judge better, perhaps, both of you and the horse, when I know what is his chief failing." "Sir, I would tell you, with all my heart, but as to this horse, he really has no fault," is the universal answer.

Now, Sir, there are some mothers,

who partly, perhaps, through partiality to their own offspring, but partly also from a desire to pass off their daughters, represent them to be in that disagreeable state of perfection which I have complained of. If you inquire after the young lady's health, it is always good—her temper, it is excellent—her memory, it is the finest imaginable—as to books, she is sure to be fond of them—and then she is so good to the poor—if she has any failing, it is, that she is sometimes a little taken in by pretended cases of compassion; but this is an evil of which she will be cured after more experience—and if, lastly, you inquire after her religious principles, "oh! they are, of course, exactly what they ought to be."

Nor is the praise bestowed on young persons of the other sex less extravagant. "He is one of the very best young men in the world," is one of those common answers which some persons give to all manner of inquiries. Would any one believe that the beings, of whom all these fine things are said, go to church, (if indeed they go there) in order to confess that, "they have done those things which they ought not to have done, and have left undone those things which they ought to have done, and that there is no health in them; and that they there penitentially exclaim, *"Lord have mercy upon us, miserable sinners."*

But to dismiss the subject so far as it respects the gay, unthinking, and irreligious classes of society, let me address myself to those of a more sober and serious cast. Among these, the general corruption of our nature is more freely confessed: man is allowed to be born in sin, and the renewal of our nature unto holiness is understood to be the great object which we have to fulfil on earth, and one of the chief ends of Christianity. I am afraid, however, that sin is often acknowledged in the general, but is denied or greatly palliated in respect to each particular; and hence, in spite of the largest and most orthodox admissions, a set of those perfect young gentlemen, and of those equally perfect young ladies, of whom I am complaining, sometimes present themselves to us, even in religious circles.

I would by no means be understood to plead in behalf of an uncharitable or censorious spirit; but I would strongly insist, that in forming not only the marriage union, but every other important connection in life, the character on each side ought, in the first place, to be very fairly and fully understood; a point which is to be effected, partly through the open and honest communications of parents and friends, and partly through the simplicity and plain dealing of the parties themselves. "Court in thy every day clothes," said the worthy physician of whom I have spoken. He had seen much of life, and had traced many of its evils to the want of due attention to the rule which he laid down.

There is no doubt, a desire of pleasing, which will naturally dictate a more than ordinary care in respect both to manners, person, and temper, during the period which is supposed to precede marriage. This, however, is the very point on which Christians will be on their guard. To have gained an advantage by false appearances will, even when the good is in our possession, be mortifying to an ingenuous mind; on the other hand, to find those with whom we have connected ourselves for life fulfil the expectations which we were led to form of them, is one of the great cements of affection, and is also a source of continual gratitude to the Author of all good. Honesty, in short, is in all things the best policy. Let those women who seek a perfect husband, or those men who desire a perfect wife, be told by the Christian to look to some other quarter; let them, indeed, be directed to some other planet than that on which we dwell. Let us observe to them, that we, not only as children of Adam, participate in the general corruption, but that we also possess, each of us, our own several infirmities; that we have temptations already known to ourselves, which we must help each other to resist; that we are in perpetual danger from tempers, against which we must be continually on our guard; and that our virtue, if we possess any, consists in knowing our corruptions, and endeavouring to gain the mastery over them. Let it, in short, be mutually understood, Christ. Observ. No. 10.

that life is a scene in which we have, each of us, to carry on a hard conflict with ourselves, and that those with whom we unite in marriage we take for our allies in this important and arduous warfare.

S. P.

To the Editor of the Christian Observer.

September 8, 1802.

SIR,

I HAVE read with much interest your correspondent Viator's letter on reproof, and feel the general truth, and consequent force, of his animadversions; but as practical subjects admit of detail and discussion to fit them for general use, I beg leave to offer a few thoughts, the result of my own experience, on this difficult, and therefore neglected, duty.

1. It is admitted on all hands, that some degree of piety and wisdom is necessary to qualify a person to reprove others with success, and also some congruity in the relative situation of the re-prover; consequently very young persons are unfit to assume the office, or such who are but newly awakened to a sense of their *own* moral situation; since, whilst the principle of rectitude is weak, it requires a previous season of internal exercise to fit it for external exertion. Under the Mosaic dispensation, the Levites entered not on the service of the tabernacle till they had attained the age of mature strength to enable them to bear the burdens, and perform the labours attached to their vocation. But whilst we support and shelter the feebleness of childhood, and the tenderness of youth, we must not excuse or encourage the moral weakness which is *caused* by neglect of known duty.

"The voluntary little lessens more," and "*She hath done what she could*," were words of reward, indicating the gracious acceptance of an action which some present accounted useless.

2. But though direct reproof be always difficult, and sometimes improper, this discharges not from the obligation of the law of Christ to watch over, and to serve, each other in love. Let those then, who, from their situation, their natural irritability of temper, their want of skill, and yet more, their want of love, feel themselves unequal

to the work of reproof, consider in how many subordinate ways they may *minister* to this duty, and that it is probably from their want of faithfulness in performing these lower works that they remain incapable of higher exercises: for example, though wisdom and delicacy are requisite in reproofing faults, little more than integrity is required to preserve from encouraging them. When we dare not blame, we may forbear to praise. "*A man that flattereth his neighbour spreadeth a net for his feet.*" (Prov. xxix. 5.) yet who exerciseth self-denial herein as he ought? I well know persons whose consciences would rebuke them for an unkind or a harsh word, that make no scruple of giving people to understand how highly they think of their character or attainments, even when they are speaking to such whose greatest hindrance is applause, and whose prominent failing is vanity! What prevents sincere persons from detecting themselves in these practices upon their neighbour is, the deception their own self-love passes upon them; which, while it seeks and finds its gratification by setting up a commerce of indulgences, conceals its design under the guise of that love which rejoiceth in another's excellence; but he who truly rejoices in another's good will be proportionably careful of diminishing it. Love is quick-sighted to the interest of the party beloved, and will rather risk their displeasure than their injury. The temperate approbation of wisdom attaches more to things than persons, and being the fruit of genuine benevolence, tends to nourish the good it notices; and often the silent manner in which a fault is borne, best conveys the unwilling censure to the offender.

3. A faithful attention to these negative duties will enable us to rise to more positive ones; he who has been tenderly careful not to injure his brother, is most likely to be honoured with the reward of benefitting him. The sphere of negative duty is indeed humble, and as such is suited to the young and the inexperienced: whilst it exercises their charity and their zeal, it saves them from the temptations of implied superiority, and at once shelters their own virtues whilst it cherishes

those of their neighbour. Yet in the progress from negative to positive duty there are gradations in which both humility and zeal find their place, and this fundamental lesson is gradually learnt, that all the success of our endeavours depends chiefly on the degree of devotedness in which we stand towards *Him*, who doth, by his servants, all the good which is done in the earth. If employed by *Him*, wisdom will mark our labours, for we shall act beneath his direction, and ultimate success will crown them, for we shall work beneath his smile. To attain this happiness and honour of being received into his service should be, therefore, our first aim; and though he may appoint our place among his inferior workmen, yet in proportion as our *whole* heart and our *whole* intention are engaged, our work and our lives will be honourable and happy.

I am, Sir,

Very respectfully yours,

A. R. A.

I am inclined to think the precept in Lev. xix. 17. "*Thou shalt not hate thy brother in thine heart: thou shalt in any wise rebuke thy neighbour, and not suffer sin upon him; or, that thou bear not sin for him,*" is parallel to that in Matt. xviii. "*If thy brother trespass against thee, go and tell him his fault between thee and him alone; if he shall hear thee thou hast gained thy brother.*" This conduct would, on the one hand, prevent that rankling of anger in the heart, which generates hatred and settles into malice, as it follows ver. 18. "*Thou shalt not avenge, nor bear any grudge against the children of my people;*" and, on the other, would tend to bring the offender to a proper sense of his fault and prevent the repetition.

I have been induced to submit these few thoughts to your notice, from the conviction that many have been discouraged from the duty of christian reproof by having begun to exercise it *prematurely*, not sufficiently attending to the apostolic exhortation of giving all diligence to add knowledge, temperance, and patience to the courage of faith, in order that the full fruits of brotherly kindness and charity may be produced. (2 Pet. i. 5, 6, 7, 8.)

For the Christian Observer.
ON RELIGIOUS CONTROVERSY.

MR. EDITOR,

THAT temperate conduct respecting the different prevailing sentiments on subordinate religious points, which the Christian Observer professed to approve, and according to which, so far as I have noticed, it has hitherto been regulated, must tend, within the sphere of your influence, to promote the peace and harmony of the Church. It is much to be wished that we all felt less sensibly upon those points, which are generally allowed to be of little importance when compared with others in which we agree, and which cannot be rated too highly. To the support, and unfolding, and extension of these latter, the great leading doctrines, the general, particular, and relative duties, and the excellent graces of Christianity, our united efforts should be directed. The time and the talents which are devoted to this purpose will be well employed. Whatever success we may meet with, in this respect, will be worthy of our labour, and will afford solid and satisfactory reflection when our exertions are about to end, when "the time of our departure is at hand;" whereas, those lesser matters, those trivial differences, about which so much has been said and written, will then, most probably appear to us but of small moment, however important they may have been once considered. We shall then wish, perhaps, that our discernment in such things had been less acute; that our suspicions had not been so easily excited; and that our charity towards our pious Christian Brethren had been more liberally and widely diffused: and at that time also, if we are duly sensible of our error, it is to be expected, that every unkind thought which such things may have excited, and every harsh expression they may have drawn from us, will be the occasion of penitence and grief.

I have been led to make these remarks by reading some observations of a Christian writer upon this subject. In the early part of life he was much engaged in religious controversy; and at a later period he sat down to estimate the value of what he had been doing. I have made the following ex-

tract from what he says of himself: it may deserve the attention of those who are too much alive to differences on points of inferior moment, or of others, who feel too little interest in the "one thing needful;" and it may contribute somewhat to that part of your plan which aims at promoting mutual forbearance, peace, good will, and properly directed zeal among the members of the Church of Christ.

"I was once," says our author, "greatly inclined to go with the highest in controversies on one side or the other. But now I so easily see what may be said against both extremes, that I am much more inclined to reconciling principles. And whereas then I thought that conciliators were but ignorant men, that were willing to please all, and would pretend to reconcile the world by principles which they did not understand themselves; I have since perceived, that if the amiableness of peace and concord had no hand in the business, yet greater light and stronger judgment usually is with the reconcilers, than with either of the contending parties. But on both accounts their writings are most acceptable, (though I know that moderation may be a pretext of errors.)"

"I now value all things according to their use and ends; and I find in my daily practice and experience, that the knowledge of God and Christ, and the Holy Spirit, and the truth of Scripture, and the life to come, and of a holy life, is of *more use* to me than all the most curious speculations. Being nearer death and another world, I am more regardful of those things on which my everlasting life or death depend. Having most to do with ignorant people, I am commanded by my charity and reason to treat with them of that which concerns their salvation; and not to dispute with them about formalities and niceties, when the question is presently to be determined, whether they shall dwell for ever in heaven or in hell. In a word, my meditations must be most upon the matters of my practice and my interest; and as the love of God, and the seeking of everlasting life, is the matter of my practice and my interest, so must it be of my meditations. That is the *best* doctrine and study which maketh men *better*, and tendeth to make them *happy*. I dislike the folly of those unlearned persons, who revile or despise learning because they know not what it is; and I consider not any piece of true learning to be useless: and yet I approve of the resolution of St. Paul, who determined to know nothing among his hearers, (that is comparatively to value and make ostentation of no other wisdom) 'save Jesus Christ, and Him crucified.' As the stock of the tree affords timber to build houses and cities, when the small, though higher, multifarious branches are but to make a bird's nest or a blaze; so the knowledge of God and of Jesus Christ, of heaven and holi-

ness, builds up the soul to endless blessedness, and affords it solid peace and comfort; when a multitude of school niceties serve but for vain janglings and hurtful diversions and contentions. And yet I would not persuade my reader from the cautious perusal of some writers upon such points, for much good and useful information may be gotten from them; but I would persuade him to study and live upon the essential doctrines of christianity and godliness, incomparably above them all. And, that he may know that my testimony is somewhat to be regarded, I presume to say, that in this I as much gainsay my natural inclination to subtilty and accurateness in knowing, as he is likely to do by his, if he obey my counsel."

J.

For the Christian Observer.

Causes of a supposed Extinction of Christianity under the Emperor Diocletian.

Commutable est, quod ab adversario potest, leviter mutatum, ex contraria parte dei. Cic. de Invent. Lib. i.

LET it be supposed that the Christian religion, instead of obtaining a decisive and lasting victory over paganism, in the reign of Constantine the Great, was itself totally annihilated by the persecution which happened under his predecessor Diocletian. In order to a more complete inversion of the fact, let it be further supposed, that the progress of this religion, immediately upon its first promulgation, was exceedingly rapid, and that it gradually declined, under successive persecutions, until it became extinct under that which has been mentioned. This period is fixed upon for the final overthrow of Christianity, because it supplies the most adequate cause of the supposed event, which comes nearest in point of time to the opposite and real one.

The patrons and adherents of the triumphant religion would, without doubt, ascribe the destruction of an enemy, once so formidable, to the miraculous interposition of the deities whom they worshipped. Not to interfere with this opinion, it may yet be allowed to the philosopher, whose province it is to trace or supply the latent and intricate connection between causes and effects, to confine his consideration to those *natural and secondary causes*, which may be supposed to have at least contributed to the production of the extraordinary and important event. And it does not appear that any causes of that description can be assigned with greater pro-

bability than the *five following*; 1. The inflexible, and, if we may use the expression, intolerant zeal of the primitive Christians. 2. The doctrine of a future life. 3. The miraculous powers ascribed to the primitive church. 4. The pure and austere morals of the Christians. 5. The union and discipline of the Christian republic.

1. No qualities can be imagined more directly calculated to frustrate the attempts of the primitive Christians, than the inflexibility and apparent intolerance of their zeal. Their system of proselytism was fundamentally erroneous. The religion which they professed was, indeed, so far of a general nature, that none were excluded from the benefit of it; it was intended to be a common, a universal blessing. Yet, with all this liberality, Christianity was, in the strictest sense, and to the last degree, an unsocial religion; it would neither accommodate itself to the reigning superstitions, nor would it admit of any association with them. It was determined to stand alone; and wherever it prevailed, it must prevail upon the ruins of all other systems. With such pretensions, the heralds of the Gospel could not reasonably hope for a favourable reception; their apparent arrogance could only serve to provoke the indignation of those whom they endeavoured to convert; and the zeal with which they prosecuted their cause, especially if it were so extravagant as has with great confidence been asserted, would, according to the natural course of things, have a direct tendency to defeat their object.*

2. The doctrine of a future state of retribution, of reward to the good, and of punishment to the wicked, was by no means a doctrine peculiar to Christianity. Heathenism had its Elysium and its Tartarus. The natural apprehension, however, with respect to a future state, had produced in the majority of the civilized Gentiles, the common people as well as the higher ranks and the philosophers, a disbelief and

* For the indignation of the heathens against the Jews, on account of the insociability of their religion, see Joseph. cont. Apion. lib. ii. sect. 7. For the same fact, more especially with respect to the Christians, see Warburton's Divine Legation, book ii. sect. 6.

contempt of the doctrines, at least of that part which relates to future punishment.* Socrates, Cicero, and Seneca, admitted only the alternative of the mortality of the soul, or of its future enjoyment of happiness.† Christianity came forward to revive the exploded doctrine; it arrayed the happiness of the righteous with new glories, and conferred new terrors upon the place of punishment. But the heathens had generally given up their Elysium, and the spiritual heaven of the Christians was not more alluring: they had succeeded in dissipating the dread of their Tartarus, and judging according to the *natural dispositions of men*, it was not to be expected that they should tamely submit to the fresh imposition of the doctrine, rendered more formidable, both by the evidence which supported it, and by the additional horrors with which it was attended.

3. A claim to miraculous powers, when considered as a natural cause, must be understood of those which are unjustly pretended to; or, those which are false. For real miracles are a supernatural cause, and are only compatible with a true religion. Miracles, thus explained, were nothing new to the Heathens; their own religion was founded on them; neither were they averse to admit the claims of Christianity; but then they expected, they thought themselves entitled to, a return of the compliment. When, therefore, they found that the religion proposed to their acceptance, instead of being flattered, or even contented with this honour, aspired to sovereign and exclusive dominion, its arrogant pretensions would *naturally* excite the indignation of the votaries of heathenism; and the less able they were to ascribe to imposture the miracles to which it pretended, the more violent would be their prejudices, and the more extravagant their resentment.

4. While the religion of the Christians was calculated to make them bene-

* This is proved with triumphant evidence by Leland, in his *Advantage and Necessity of the Christian Revelation*, book iii. ch. viii.

† *Apologia Socratis*, sect. 22. Cicero de *Senectute*, sub finem. Seneca writes, *Mors nos aut consumit, aut emittit. Emissis meliora restant, onere detracto.* Ep. xxiv.

factors to the world, by engaging them in the practice of the whole circle of duty to God, their neighbour, and themselves, they nevertheless considered that part of it which concerns the Supreme Being as paramount to all the rest, and, in every case of competition, entitled to the preference. From this principle flowed their purity, and, as it would appear in the eyes of many, their austerity. The principle, however, was one which they held in common with the most virtuous and the most illustrious of the ancient heathen philosophers.‡ But reasonable as it was in the present state of human nature, it could never fail to give offence; and it has always been observed, that a conspicuous moral pre-eminence, on account of the reproof which it conveys to the generality, is almost sure to create enemies § Nor is there any hatred so virulent as that which is founded in injustice. || Even the fortitude which the Christians displayed in their martyrdom could not escape a sinister interpretation: it was branded as obstinacy, ¶ and then, instead of conciliating the compassion, or exciting the admiration of the heathens, it only served for a more specious pretence of prosecuting the persecution of these unhappy sufferers with increased severity. Such were the fruits of the virtues of the primitive Christians; and such, a consideration of human nature would *naturally* lead us to apprehend they would be.

5. The Romans, who valued themselves principally upon their knowledge of the art of government, would behold with extreme jealousy the rise and establishment of an independent and increasing society, within the bosom of their own dominions, an *imperium in*

‡ Πεισμομαι δε τω θεω μαλλον η υμιν. *Apol. Soc.* sect. 11.

§ *Etiam gloria ac virtus infensos habet, ut nimis ex propinquo diversa arguens.* Tacit. *Ann.* lib. iv. sect. 33. See to the same effect a very striking passage in the *Wisdom of Solomon*, ii. 12. to the end.

|| *Odiis, quorum causæ acriores, quia iniquæ.* Tacit. *Ann.* lib. i. sect. 33.

¶ With Pliny it was *inflexibilis obstinatio*. lib. x. ep. 97; with Marcus Antoninus, *φανα παραταξις*. lib. x. sect. 3. In another cause it might have suggested, *justum et tenacem propositi virum*, &c.

imperio ;* nor would it in any way abate this jealousy that the character of religion was assumed. Of this their treatment of the Bacchic mysteries at Rome is a remarkable instance.† When, therefore, the converts to Christianity had, in the time of Nero, according to Tacitus,‡ become a vast multitude, and, by the close of the second century, had, in the exulting language of Tertullian, filled every part of the empire,|| *it was not to be expected* that the rulers of that empire would behold with indifference a society, however peaceable the spirit of its institution, and the conduct of its members which their principles or their prejudices could only dispose them to look upon as a conspiracy. It was the fact ; and the causes which have been mentioned, uniting their influence with this, produced that series of progressive persecutions which had for their object, not only the subjugation, but the extermination and destruction, of Christianity.

Having thus armed against itself the power and policy of a mighty empire, the jealousy of its magistracy, both supreme and subordinate, the interest of its priesthood, the virulent and well-disciplined rancour of its philosophers, and the furious passions of a superstitious and inflamed populace, *it were justly to be esteemed a miracle*, if a religion, of which nonresistance was the most specious reproach, escaped the destruction with which it was threatened.

Such are the *natural causes* by which the event here supposed may be accounted for.

It will immediately occur to any person, who has read a miscellaneous performance, intitled, *A History of the Decline and Fall of the Roman Empire* by Edward Gibbon, Esq. that precisely the same causes have been assigned for a fact directly the opposite ; not for

the extinction but for the establishment of Christianity.* The facility with which they may be made to account for either event, even supposing them to declare as much for the one side as the other, will give the argument its due weight in the mind of every reflecting person.

It may serve to set the subject in a still stronger light, and still more completely expose the inanity of Mr. Gibbon's argument, if we observe that an honest inquirer would have felt himself under an obligation to consider *all the causes* which operated in the affair, as well those which retarded as those which promoted the progress of the Christian religion ; or, if less rigid in his notions of honesty, he conceived it to be lawful to *select* such causes alone as were subservient to his purpose, he would, at least, be sensible that it was incumbent upon him to consider *their entire operation*. To what degree of honesty, either in the rigid or the lax sense, Mr. Gibbon is intitled, the foregoing view will sufficiently determine.

By some, indeed, it may be suspected, that the *convertibility* of the argument, which has here been employed to deprive it of its force, constituted no small portion of its excellency in the eyes of its author ; and that the *inflexibility of truth* was as little to the taste of this profane and inflated writer, as the inflexibility which he has caricatured and derided in the primitive Christians. J. M.

For the Christian Observer.

BRIEF REMARKS ON THE IMPROPER USE OF THE WORD COOPERATION IN THEOLOGY.

IN the discussion of theological subjects, as well as in that of all other subjects, it is often of great importance to the cause of truth, and to the clear understanding of the subject discussed, that the leading terms of the discussion should be accurately discriminated and explained. To a want of attention to this circumstance we may ascribe many of the indistinct and erroneous views which some writers have exhibited, and many readers have adopted, of

* Chap. xv.

* Tu regere imperio populos, Romane, memento,

Hæ tibi erunt artes, &c.—Virg. *Æn.* lib. vi. lin. 851, &c.

† Liv. Hist. lib. xxxix. sect. 8, &c. particularly sect. 16.

‡ Ingens multitudo. Tacit. lib. xv. sect. 44.

|| Hesterni sumus, et vestra omnia implevimus, urbes, &c. Sola vobis relinquimus templa. Tert. *Apol.* cap. xxxvii.

several of the most interesting points of christian theology.

There is a term which often occurs in the writings of a certain class of divines, which has been strongly objected to by some, and as strongly maintained by others; and which, from the indiscrimination of the controversialists who have discussed its merits, has, on many occasions, failed to receive that elucidation of which it is capable, and which it appears to require.

The term now alluded to, is that of *Co-operation*, a term which has been frequently applied to express the concurrence of divine and human agency, in order to the salvation of man. Those who use the word, consider justly, that in order to salvation, God works and man works; therefore they say, that God and man *cooperate*. The impugnors of the term as justly consider, that what God does, he does fully, effectually, and independently; and neither needs nor admits any auxiliary concurrence in the accomplishment of his works; therefore they esteem the term *Cooperation*, when applied to the case just mentioned, as conveying an idea derogatory to the supreme and almighty power of God, and tending to an undue exaltation of human ability.

Perhaps the merits of the case will be rendered some what clearer, and the determination of it more prompt and easy, if we consider into what distinct classes the *facienda*, (things to be done) in accomplishing the salvation of a sinner, may be divided. Now these are at least three in number—First, those things which are done *for us*—Secondly, those things which are done *in us*—and, Thirdly, those things which are done *by us*. These are indeed all connected, and in one direction, dependant; yet they are distinct. In the first class are the incarnation, obedience, sufferings, death, resurrection, and intercession of the Son of God. In the second, are “the washing of regeneration, by the renewing of the Holy Ghost;” the implantation of faith, repentance, love, and the other graces of the Spirit; and also the nourishment of those graces, by the “continual dew” of the same Spirit, from whom they derived their existence. And, in the

third class, are the active exercise and display of those graces, in a series of those holy practices, which result from holy principles, and comprehend all the duties which belong to godliness, righteousness, and sobriety.

From this view of the subject it appears, that while it is affirmed that God works, it is not to be inferred that man may be idle. On the contrary he has a work to do, which is great, difficult, and indispensable to his salvation. Why then, it may be asked, is it improper to say, that God and man *cooperate*? It is conceived to be improper, because it is *incorrect* and *unsafe*. It is incorrect, forasmuch as God and man *do not work together in the same act, or in the same sort of act*. For instance, God *gives* faith, but man *exercises* it. Here God is *alone* in *his* act, and man is *alone* in *his*; for man does not *give* faith, neither does God *exercise* faith. So also, Christ *gives* repentance, and man *repents*; but Christ is completely excluded from all participation in the act of repenting; and man is completely excluded from all concurrence in the act of bestowing the power to repent.

It is unnecessary to add any farther instances in illustration of a point, which, if not self-evident, must be sufficiently exemplified by the instances already brought forward.

It is also to be considered, that the work of God, and that of man, are not *coincident* as to *time*. The spiritual operations of man are dependent, and *consequent* upon the energetic operations of God.—God draws us, *before* we run after him: his gracious and persuasive calls *precede* our dutiful obedience; he *first* says, “seek ye my face,” and *then*, the willing heart says, “Thy face, Lord, will I seek.”

It may be added, that nothing which is predicated of man, as his act in order to salvation, is predicable of God, as his; and *vice versa*.

It is presumed then, that we may safely come to this conclusion, that the term *cooperation* should be disused, in the case and connection in which it has now been considered. It is a term, which tends to mislead the ignorant, and to offend the discerning; for if used

without explanation, it is dangerous; and when explained, it appears, from the explanation itself, to be incorrect.

ONATRAMA.

To the Editor of the Christian Observer.

SIR,

THE following was written for my own use in a late season of trouble, when I found reflection, the assistance of pious friends, and constant application at a throne of grace, all little enough to preserve me from indulging excessive grief. If it may be judged proper for insertion in your excellent miscellany, and likely to be serviceable to any other person in a similar situation, it is at your service.

Considerations to induce Contentedness and Quiet Submission, on the Decease of a beloved Helpmeet and Partner in Life.

THE trial is indeed peculiarly heavy; by far the severest of the kind which I have been called to endure; and such as no one can form any proper idea of, who has not experienced the same. I have before attended to the dreary and silent grave, various relatives and dear friends; and in particular a sweet and amiable child, in her fourth year, who at that early age manifested a peculiar inclination to the ways of God, and an uncommon knowledge of religion; and also, a pious and affectionate parent, who departed in the assured faith of eternal salvation through our Lord Jesus Christ. But neither of these scenes, however affecting, brought distress comparable to the present, when *the desire of mine eyes is taken away with a stroke*, and as it were the one half of myself is rent from me.

But it is highly rational, suitable, and a matter of duty, that I should check and restrain the excess of grief, and patiently submit to the loss I have sustained, and to the unusual state of solitude into which I am reduced, in dependance on the grace of God, which I must and do seek for by fervent and constant prayer. And I can never be sufficiently thankful that I have the following motives and considerations whereon to employ my meditations on the solemn and affecting occasion.

1. I myself also am a mortal creature and profess to be a *Christian*.

2. Death is the common lot of all the guilty and depraved race of apostate Adam.

3. We united ourselves in the sacred bond of marriage, with the certain expectation that it would ere long be dissolved, and mutually pledged ourselves, *in sickness and health, to love and to cherish, till death us do part*.

4. The unerring wisdom of the sovereign *Jehovah*, (the rightful proprietor of all his creatures) appointed the stroke, with the time, manner, and all the circumstances thereof; and I continually pray, *thy will be done*. I was dumb and opened not my mouth, because *thou didst it*.

5. Immoderate sorrow, especially for temporal losses, is very sinful, and dishonourable to God.

6. During upwards of sixteen years of a conjugal life, I have experienced much of its comfort, though not without its troubles: and *shall we receive good at the hand of the Lord, and shall we not receive evil?*

7. *I will bear the indignation of the Lord, because I have sinned against him*. The iniquities of my married as well as single estate, have deserved this sore chastisement: nay, *it is of the Lord's mercies that I am not consumed, because his compassions fail not*.

8. *The Lord corrects for our profit, that we may be partakers of his holiness*, and he is both able and willing to make *all things work together for our good*.

9. I am favoured with one surviving child, though this also might justly have been taken away.

10. My late nearest relative drank largely of the cup of affliction, during a long course of years, and especially for many months in the concluding part of her earthly pilgrimage; from which, death hath procured a happy release.

11. It was her wish, often expressed, and likewise her prayer, in submission to the divine will and wisdom, that she might *first* be called away. The Lord hath been graciously pleased to grant her desire, and thus to secure her from the distress of being left a disconsolate widow, in a state of great infirmity, and in straitened circumstances.

12. For several days before her departure, her condition was so deplorable, through pain and weakness, that I was constrained from affection and sympathy, to supplicate for her *deliverance from the burden of the flesh*: and should I repine because my request has been granted?

Lastly, and which is best of all, I have not to *sorrow as those who have no hope*. I had reason to look upon her as a child of God, and a living member of Christ, at the time when our first acquaintance commenced: and considering that the best are poor sinful and imperfect creatures while in the body, I have seen no cause to suspect the contrary. A most trying, tedious, and painful disorder she was enabled to bear with great patience; and when it became no longer doubtful what would be the issue, she neither desired life nor dreaded death. In health and sickness she was lowly in her own eyes, through a sense of sin and unworthiness, and rested her whole hope of salvation only on the merit of our great Redeemer's death and righteousness. Though of few words, and of a reserved disposi-

tion especially in what related to herself, she was led to express so much upon her dying bed, respecting her hope in Christ, and her prospects for eternity, as afforded me no small consolation; and it was granted to her to long for her dismissal, and to depart in much peace.

The circumstances attending such a solemn scene, might have been very different in a variety of respects; and though I cannot but *feel* as one endued with human passions and infirmities, yet, as a Christian, I have abundant cause to moderate my sorrow, and to say with Job, *The Lord gave and the Lord hath taken away; blessed be the name of the Lord.* O.

QUERY.

Is it legal, practicable, or adviseable, to force the observance of the 29th Canon, which directs that "no person be admitted godfather or godmother before the said person so undertaking hath received the holy communion?"

J. H. C.

MISCELLANEOUS.

Remarks concerning Sierra Leone and its Neighbourhood, chiefly extracted from the Account of the Rev Mr Brunton.

(Taken from the Report of the Mission Society to Africa and the East.)

MANY, who are anxious to promote the civilization of Africans, are accustomed to associate them in their minds with the North American Indians, or some other wandering people. The general prevalence of this impression having been little diminished by the various communications, calculated to correct it, which have been received from Sierra Leone; it becomes the more necessary to convey an accurate idea of the state of society on the west coast of Africa; for which purpose the following short and unconnected remarks are communicated.

1. The Susoos and Mandingos are much more cleanly in their persons, and much more polite in their address and behaviour, than the lower ranks in Christ. Observ. No. 10.

this country. A habit of begging, which pervades all classes, is however a prominent feature in their character, and particularly troublesome to strangers.

2. They are much employed in manufacturing cotton cloth, and they supply several neighbouring nations with that article.

3. They work iron and wood into every kind of instrument which they use in agriculture, &c. They even make ear-rings of iron of tolerably good workmanship. They also make their own canoes. Mr. Brunton relates an instance of a Susoo man, whom he frequently visited, who was building a vessel with his own hands, capable of carrying about fifteen tons.

4. The Susoos and Mandingos do not live in a scattered way, but in villages containing from an hundred to two thousand people. Few of their villages contain less than three or four hundred inhabitants.

5. A most profound respect is paid to age by all the Africans on the western coast.

6. No people in the world are more proud and tenacious than the free people in the Susoo and Mandingo countries; and to call a man a slave, even though he be not free, would be a sufficient ground for a quarrel.

7. The Susoos are very superstitious, and shew a great dislike to true religion; but they speak with horror of the bloody superstitions of some places to leeward, and of those of Bengal, when reported to them.

8 The generality of the Mandingos, who profess the Mahommedan religion, are as well acquainted with the doctrines of the Koran, as the bulk of the people in Britain are acquainted with the Bible. They are certainly much better acquainted with the doctrines of the early Mahommedan writers, than the common people in this country are with the Christian fathers. Many in the Mandingo and Foulah countries, are well informed concerning the rise and progress, as well as the doctrines of the Mahommedan religion. Braheemi, Mahommedan priest at Maddeena, a town in the Foulah country, is said to be able to repeat the whole Koran, although it be written in Arabic, which to him is a foreign language. No people can be more temperate with regard to strong liquors, nor more grave and decorous in their deportment, than the Foulahs and Mandingos. They are in many respects sagacious and discerning, and their personal appearance is much in their favour.

9. The Mahommedan religion has tended very much to civilize the Africans wherever it has been received. This arises chiefly from the introduction of literature, and of the written laws contained in the Koran and received by nations professing Mahommedanism as their juridical code. If such has been the effect of that imperfect system, under the great disadvantage of being clothed in a foreign language; to what a degree of improvement might they not have arrived had the Bible in their own language been introduced among them!

10. Among the Foulahs and Man-

dingos all criminal trials are conducted and determined according to the laws contained in the Sonno.

11. It may be proper to add a few words respecting the Colony of Sierra Leone, the state of which will necessarily have a considerable influence on African missions. Its internal peace may now be considered as secured by the charter of government lately granted by his Majesty. Its means of defence have been so much augmented, as to remove the fears arising from the hostility of the Timmanys, which were at one time entertained. That its climate will bear a comparison in point of healthiness with the West Indies, has been satisfactorily proved.

To the Editor of the Christian Observer.

SIR,

I HAVE somewhere read that Mr. Hume, being in France, passed a day in the society of certain French atheistical philosophers, with whom he had much conversation, but to whose confident denial of the existence of a supreme intelligence he hesitated to accede. On his quitting their company, the discourse turned on the character of the British sage, who, in his own land, as your readers know, was esteemed to be at the very head of the sceptics and unbelievers. One French atheist observed (and some of the others agreed in the sentiment) that their visitor was unquestionably a considerable philosopher, but that it was greatly to be regretted that he was so much of a *FANATIC*.

The story serves to shew the fruitlessness of attempting to exempt ourselves from that charge of fanaticism, or in other words, of a puritanic twist, a taste for methodism, a leaning towards enthusiasm, &c. &c. which is continually brought by less religious against more religious persons. By some, to believe in the influence of the Holy Spirit, to any practical purpose, is deemed fanaticism. Unless the doctrine be so modified (*vide* the writings of Mr. Fellowes and many others) as to render faith the sole effect of reason, and all holy dispositions the mere result of the exercise of our own powers, the assertor of the doctrine is termed by some an enthusiast. But Mr. Fellowes

also appears tinged with enthusiasm in the eyes of Dr. Priestley, and others of the same class, and they in their turn would be deemed fanatics by Mr. Hume. But alas, poor Hume! He also, when in France, is something of a fanatic! He shares in our disgrace when he crosses the channel, though he merely ventures to intimate a doubt respecting the possibility of the existence of him, "in whom we live, and move, and have our being."

It would be wrong to infer from this story that there is no such thing as fanaticism and enthusiasm. Undoubtedly these evils of the mind not only exist, but have an extensive prevalence, and they ought to be carefully guarded against. But we may learn from it not to be ashamed of our principles, merely because in the estimation of certain persons they are visionary or methodical. We ought to satisfy ourselves that the opinions we hold are strictly conformable to the word of God; but having done so, let us not concede to irreligious men any one truth of the Gospel, for besides the folly and wickedness of such a conduct, there is great danger, and experience proves the truth of the observation, that that man will at length become an atheist, who sets out upon the plan of being accounted a rational and philosophic Christian.

S. P.

To the Editor of the Christian Observer.

SIR,

I TAKE the liberty of sending you a little anecdote which occurs in honest old Isaac Walton's Life of the celebrated Bp. Sanderson. It appears to me to form a very good lesson for those persons who take occasion to display their learning to illiterate people, by frequent censures and emendations of the public version of the Scriptures. It contains also such a proof of the great care with which that version was made, as cannot but be extremely pleasing to every considerate Christian. Whether it be worth republishing in your work, you will judge.

J. S. C.

I must here stop my reader, and tell him, that this Dr. Kilbie [Rector of

Lincoln College, Oxford] was a man of so great learning and wisdom, and so excellent a critic in the Hebrew tongue, that he was made professor of it in this university; and was also so perfect a Grecian, that he was by King James appointed to be one of the translators of the Bible; and that this Doctor, and Mr. [afterwards Bp.] Sanderson,* had frequent discourses, and loved as father and son. The Doctor was to ride a journey into Derbyshire, and took Mr. Sanderson to bear him company, and they resting on a Sunday with the Doctor's friend, and going together to that parish church where they then were, found the young preacher to have no more discretion than to waste a great part of the hour allotted for his sermon, in exceptions against the late translation of several words (not expecting such a hearer as Dr. Kilbie) and shewed three reasons why a particular word should have been otherwise translated. When evening prayer was ended, the preacher was invited to the Doctor's friend's house, where, after some other conference, the Doctor told him, he "might have preached more useful doctrine, and not have filled his auditors ears with needless exceptions against the late translation; and for that word for which he offered to that poor congregation three reasons why it ought to have been translated as he said, *he* and others had considered all them, and found *thirteen* more considerable reasons why it was translated as now printed:" and told him, "if his friend," (then attending him) "should prove guilty of such indiscretion, he should forfeit his favour." To which Mr. Sanderson said, "he hoped he should not." And the preacher was so ingenuous as to say, "he would not justify himself."—*Zouch's Edit. of Walton's Lives*, 4to. p. 418.

VERSES BY THE REV. DR. RANDOLPH, OF BATH.

On receiving a Print of Mr. Cowper, engraved from a Sketch painted by Lawrence.

SWEET bard! whose mind thus pictured in thy face,
O'er every feature spreads a nobler grace:

* Then a junior member, perhaps Fellow, of Lincoln College.

Whose keen, yet soften'd, eye appears to dart
A look of pity through the human heart,
To search the secrets of man's inward frame,
To weep with sorrow o'er his guilt and shame :

Sweet bard! with whom in sympathy of choice,

I oft have left the world at nature's voice,
To join the song that all her creatures raise,

To carol forth the great Creator's praise;
Or, wrapt in visions of eternal day,
Have gaz'd on truth in Zion's heavenly way:
Sweet bard! may this thine image, all I know,
Or ever may, of Cowper here below,
Teach one who views it with a Christian's love,
To seek and find thee in the realms above!

REVIEW OF NEW PUBLICATIONS.

LII. *Sermons*. By WILLIAM JAY, Hazard, Bath; Williams, London. 8vo pp. 381.

OF writers of sermons, as well as of preachers, it may be said, that their principal business is rather to enforce old truths than to discover new ones. The articles of the Christian faith, and the particulars of Christian duty, are delineated so fully in the sacred oracles of inspiration, that no room is left for human addition; however much may be found for elucidation, comment, and application. To hold up truths, long since revealed and acknowledged, in new lights, to illustrate them by new comparisons, and to attract attention to them by new considerations, are objects worthy of the pursuit of the skillful and diligent theologian, and when attained, honourable to his ability. To the praise of having in several instances successfully aimed at the accomplishment of such purposes, the author of the volume now in our hands appears to us to be entitled.

Mr. Jay has avoided, with a prudence which we cannot but approve, the discussion of those more difficult and disputed points in divinity, which, generally tend rather to furnish exercise to theological sagacity and acuteness, than to minister to the improvement of the christian graces.

The number of discourses in this volume is twelve; and the following titles, descriptive of their subjects, the greater part of which is of considerable as well as of general importance, are affixed to them by the author.—1. *Mistakes concerning the Number of the Righteous*, (text, Rom. xi. 2—4.)—2. *The Triumphs of patience*, (Rev. xiv. 12.)—3. *Vows called to remembrance*, (Gen. xxxv. 1, 2, 3.)—4. *The Nature of genuine Religion*, (Ezek. xi. 19, 20.)—5. *The Young admonished*, (1 Kings xviii.

12.)—6. *The Gospel demands and deserves Attention*, (Mark iv. 23.)—7. *The Sufferings of our Saviour necessary*, (Heb. ii. 10.)—8. *The Condemnation of Self-will*, (Job xxxiv. 33.)—9. *The Secure alarmed*, (Amos vi. 1.)—10. *On Progress in Religion*, (Joshua xiii. 1.)—11. *The Privileges of the Righteous*, (Psalm lxxxiv. 11.)—12. *The Condition of Christians in the World*, (St. John xvii. 15.)

Of these sermons it is observable, that they abound in weighty and impressive arguments, and that their great aim is to establish an indissoluble connection between the privileges which the Gospel bestows, and the character which the Gospel requires. We are the more pleased to remark, and the more prompt to record this circumstance, since the experience of recent times shows, that those endeavours are by no means unseasonable, which pious men employ, to repress a tendency to an unauthorized application, and an antinomian perversion of the doctrines of the free grace of God, revealed in the Gospel of Christ.

The selection of a few passages from this volume will enable our readers, in some measure, to appreciate the character of the rest of the work; while, at the same time, it will give publicity to some just and important remarks.

In the following quotation, we observe a specimen of a very desirable association of confidence and caution—of confidence, in going as far as the Word of God will carry us; and of caution in not attempting to go farther.

“Real religion is of a divine original: it never would have had an existence in the world without the revelation of God; and it never will have an existence in the soul without the operation of God. There is, indeed, some difficulty attending the discussion of this

subject; for the more spiritual any work of God is, the more remote will it necessarily be found from human comprehension. Our Saviour compares this influence to the operation of the wind, which, of all the phenomena of nature, is the least apprehensible in its essence, and the most sensible in its effects. 'The wind bloweth where it listeth, and thou hearest the sound thereof; but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the spirit.' The doctrine has also been much abused. It has been often so managed, as to make the sinner, while in his natural state, to appear unfortunate, rather than criminal, and to render the use of means and exertions needless. The sacred writers do not inform us where precisely diligence and dependence unite, or how they blend through the whole course of the christian life: but they assure us of the reality and constancy of their union; they inform us that there is no inconsistency between the command and the promise; that it is our duty as well as privilege, to 'be filled with the spirit;' and that we are to work out our own salvation with fear and trembling; for it is God that worketh in us to will and to do of his own good pleasure." (p. 91.)

No man who is much acquainted with the state of what is denominated the religious world, will question the truth of the statement, or the seasonableness of the admonitions contained in the following extracts.

"It is a lamentable reflection, that all the concern many of our hearers have with sermons, consists in hearing them. They do not consider hearing as the means of becoming religious—it is their religion. They conclude that their duty is over when the discourse is ended—whereas it is then only begun. Instead of carrying off portions of divine wisdom to illuminate their lives, they leave behind them all the instructions they have received. They do not take the word of God along with them, to guide them in their ordinary walk, to arm them against temptation, to furnish them with the cautions of prudence, to stimulate them to universal conscientiousness.—Their tempers are unsubdued, unsoftened, unsanctified: their conversation produces none of 'the fruit of the spirit, which is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance.' But the word of God is practical: every truth is announced to accomplish some purpose. If it reveals a refuge, it is that you may enter it and be safe: if it proclaims a remedy, it is that you may use it; it is not your hearing of it, but your applying it, that will save you from death." (p. 174.)

The next quotation we shall make contains the exposure of an error,

which, though not perhaps very common, is yet so injurious, that the possibility of its existence in the mind of any of our readers, is sufficient to induce us to lay the passage before them.

"As Christians are to think of living for a while in the world, it is not unseasonable for them to be affected with its occurrences and changes. Some plead for a kind of abstracted and sublimated devotion; which the circumstances in which they are placed by their Creator render equally impracticable and absurd. They are never to notice the affairs of government, or the measures of administration; war or peace, liberty or slavery, plenty or scarcity, taxes or money to pay their debts, all is to be equally indifferent to them; they are to leave these carnal and worldly things to others. But have they not bodies? Have they not families? Is religion founded on the ruins of humanity? When a man becomes a christian, does he cease to be a member of civil society? Allowing that he is not the owner of the ship, but only a passenger in it, has he nothing to awaken his concern in the voyage? If he be only a traveller towards a better country, is he to be told that, because he is at an inn which he is soon to leave, it should not excite any emotion in him, whether it be invaded by robbers, or consumed by flames before the morning?" (p. 362.)

Our approbation of the general tendency of this work must have already appeared, from what has been said respecting it. It will be found edifying to those, who, without looking for great correctness of style or precision of ideas, read sermons for the purpose of strengthening their religious feelings, confirming their christian hopes, and correcting their practical errors; while to those, who read with a view to the solution of scripture difficulties, or a critical adjustment of the nicer points of controversial theology, it will present few attractions. Delineation of character, and not doctrinal definition, constitutes the leading feature of this volume. It may be added, that in the selection and discussion of his subjects, the author seems, in general, to have had in view the improvement of those persons who have already acquired some knowledge of sound doctrine, and made some progress in a religious course; rather than the communication of first principles to the ignorant, or the application of warning and reproof to the irreligious.

Justice, however, compels us to remark, that the style of these sermons is, in many places, defective ; for, not to instance those violations of the plain rules of grammar, which, perhaps, only mark haste and carelessness, it is frequently wanting in simplicity and precision. That we may not be thought to exercise an over fastidiousness, we beg leave to refer the reader, in support of our opinion, among other passages, to p. 269 and 270. and p. 322—326. We are the more anxious to notice a defect of this sort, because we think we can discern the growing prevalence of a bad taste in the composition of sermons. Instead of that chasteness of style, and that unaffected and artless simplicity, which are particularly requisite either in discussing or enforcing the great truths of Christianity, we often meet, in modern discourses, with inflated language, needless amplification, meretricious and cumbrous ornaments, false or confused metaphors, and attempts to surprise by antithesis and point. That these are not requisite to give force and effect to the exposition of christian doctrine, or the earnestness of christian exhortation, has been abundantly proved. They may excite, it is true, the admiration of the ignorant and misjudging ; but they serve, at the same time, to conceal from his view the plain and practical moral, which it ought to be the main object of a sermon to convey. We mean not to apply these last observations particularly to the sermons before us, but have taken this opportunity of calling the attention of young divines to a subject well deserving of it.

We object also to such low and trivial expressions as the following : "*sailing round* views of things," (p. 45.) "I would *drop before you* the commands of God," (p. 297, &c.) We could wish also another expression had been substituted for that which, in the 24th line of the 41st page, is applied to the Christian who exhibits patience in the midst of persecution ; and we think that it must appear to the author himself, upon more mature consideration, to be wholly improper and disallowable. The assertion advanced in the 7th page, respecting the inefficiency of endea-

vours to render the great religious, "*all exertions to render the great religious have hitherto proved ineffectual*," certainly requires some qualification. In its present form, it consists neither with scripture nor experience. We were surprised at the 368th page, by the following passage, which we conceive to be at variance with the general strain of these discourses. "A real christian," it is there remarked, "may have too keen a relish for the allowed indulgences of life. He may be too eager to 'add house to house, and to join field to field.' He may 'load himself with thick clay,' and go on heavily. He may 'touch the unclean thing,' and soil 'the fine linen, which is the righteousness of the saints ;' and wear a 'garment spotted with the flesh.' He may spread earth over his affections and damp their ardour." Now we should have supposed that some of these strong and prominent features of earthly-mindedness could scarcely have been considered as constituting a part of the character of a *real* Christian, and that the persons to whom they were justly applicable ought to have been led to question the justice of their claim to that title. The only consequences, however, with which the preacher endeavours to alarm their fears, on account of this worldly state of heart, are, that "there will be little spirituality in their conversation ; little life in ordinances ; little pleasure in drawing near to God ; a loss of inward peace ; corroding care ; a dread of affliction ; a thorny dying pillow : " such an one, he adds, "will be a stumbling block to the weak, and a distress to the strong ; nor will his religion stand forth prominently enough to be visible and striking to them that are without." But would it not have been an act of kindness to such an one, as well as more consistent with the word of God, to have endeavoured to persuade him that not having "crucified the flesh with its affections and lusts," he was not Christ's ; that walking not after the spirit, but after the flesh, for him there was condemnation ; and that loving the world, he was still the enemy of God : to have warned him not to allow any one to deceive him with vain words.

because for such things sake, covetousness, &c. "the wrath of God cometh on the children of disobedience;" urging him, at the same time, while yet in "the land of the living," and, "in the place of hope," to make his calling and election sure, by turning wholly from his sins to God?

We add, however, with much pleasure, that the general scope and tendency of these discourses is very far removed from any design of lowering the standard of christian practice; on the contrary, they are calculated in a high degree to promote holiness of heart and life, and to recommend genuine and practical piety.

We have noticed their faults with less reluctance, because the celebrity of Mr. Jay, as a preacher, rendering it more than probable that his sermons may pass through more editions than one, we rely on his candour for an impartial reconsideration of the passages on which we have commented.

We take the opportunity, which the consideration of these sermons affords us, of stating an observation, which has often occurred to us, respecting a method of treating texts, which was frequently employed by old divines, and which some modern ones have happily adopted. This method, of which the 4th, 7th, 11th, and 12th of the sermons which we have now reviewed, furnish some exemplification, consists in *taking a text* (as it were) *to pieces*, and drawing from the several propositions and terms contained in it, the matter and arrangement of the sermon. How this differs from the mode sometimes adopted, of using a text simply as a *motto*, it is unnecessary to point out. The superiority of the former plan over the latter is great, and comprises many advantages, accruing both to the writer and reader, or preacher and hearer. That we may set in a clear and strong point of view the nature of the method to which we refer, we will quote a striking example of it, which occurs in a sermon published in the year 1630; the author of which, after citing as his text the words—"He hath given himself for us an offering and a sacrifice to God for a sweet smelling savour." (Ephes.

v. 2.) says, the text "presents to our view seven considerable circumstances.

1. Who? *Christ.*
2. What? *gave*
3. Whom? *himself.*
4. To whom? *to God.*
5. For whom? *for us.*
6. After what manner? *an offering and sacrifice.*
7. Of what effect? *of a sweet savour.*

These seven circumstances, thus collected from the text, are made the subject of his sermon, and are discussed in the order in which they are enumerated, and the result of the whole is a clear and impressive explanation of the Apostle's words; so that a person who should hear this sermon, or one similarly constructed, would find himself able, without any extraordinary effort of memory, and simply by a recurrence to the text, to retrace all the leading ideas of the sermon in the order and connection in which they were brought forward.

This subject is of some importance; and perhaps at some future period we may find occasion and leisure to resume it.

LIII *Sermons on the Doctrines and Duties of Christianity: addressed to a Country Congregation.* Anonymous pp. 246. 12mo. Cadell.

THIS volume contains eighteen sermons. The first is on the evidences and general contents of the Holy Scriptures; the second states what the New Testament teaches us concerning the character of Christ; the third is on the example of Christ. The remaining subjects are as follows: Baptism. The Lord's Supper. The Sabbath. The Christian Festivals. Glorifying God. Duty to Parents. The Temptations of Youth. The Duties of the married State. The Duties of People in a low Estate. The Opportunities which all persons have of doing good. The proper Behaviour under Afflictions. Forgiveness of Injuries. The duties of the Aged. The Hour of Death. The future State of Good and Bad Men.

The simplicity with which these discourses are written is well calculated to infuse into uneducated people the knowledge of those important points

which the author handles ; and this unquestionably is a great as well as rare qualification in the composition of sermons. We likewise observe with pleasure in this volume, a happy avoidance of all terms which are not level to the capacity of the common people, while, at the same time, the language never sinks into meanness : these are the peculiar excellences of the volume before us. These excellences, however, are accompanied with some defects ; (what human composition was ever free from them !) The book contains a great deal of instruction, but pathos is wanting. It is not information alone which the common people need ; they need, as well as their superiors, to be addressed in a manner suited to *excite*, as well as to *inform* the hearer ; but in this respect, the sermons before us are certainly defective. They are more didactic than persuasive, and the applications are often cold and uninteresting. While, therefore, we recommend them to young preachers, as affording good examples of simple statement and plain language, we would advise them to add to these valuable qualities, in their own compositions, those awakening appeals to the conscience, and those warm addresses to the heart, without which instruction will generally fail of producing its proper effect.

The title page of this volume seems to promise an exhibition of *the* doctrines of Christianity. In this respect however, it cannot be considered as complete : some very important doctrines are either overlooked, or but slightly noticed ; such as salvation by grace ; justification by faith ; the necessity of regeneration ; sanctification by the Holy Spirit. These are unquestionably material omissions, as they constitute the very essence of christian doctrine. We should also have been gratified to have seen a more frequent reference to Jesus Christ as the only ground of a sinner's hope, and the only source of spiritual blessings ; for though there is an explicit acknowledgment of him in these capacities, yet he does not sufficiently appear as the sun of the author's system.

We have observed several inaccura-

cies in the author's statements of doctrinal subjects, but as they seem to us either to arise from, or to be closely connected with, that partial exposition of the leading truths of religion which has been already adverted to, we shall not think it necessary to particularize them.

The morality of these discourses is, in general, very pure ; but we question whether it be sufficiently extensive. The seat of christian morality is in the heart, and Christianity, as a justly celebrated writer has well observed, is "a religion of motives : " but in the questions, for example, which this writer advises his hearers, (p. 33) to put to themselves every evening, we observe that the state of the heart, and the current of the affections, are scarcely attended to. He will better comprehend the object of the present remark, if he compare with the passage just mentioned the form of self-examination prescribed by Dr. Doddridge in his "Rise and Progress of Religion in the Soul," or the resolutions of the pious Bishop Beveridge, contained in his "Private Thoughts."

In the commendation, however, which we have given to this author's morality, we doubt whether the Sermon on the Observance of the Sabbath can be included. The author speaks of *sanctifying the innocent pleasures of life by uniting them with religion* ; but he has not said any thing which is calculated to inform the reader, what he means by this vague language. Many will deem those things to be innocent pleasures, which tend to the violation of an excellent rule given by our author in one part of the same sermon, viz. that "when the service of the church is over, the remainder of the day should be spent in such a manner, as not to lose the advantages we have gained." (p. 74.) But these advantages are often lost by appropriating the "remainder of the day" to what are called *the innocent pleasures of life*. It seems to be a master stroke of the enemy of our souls, to draw many who attend the church in the morning into such amusements afterwards, as efface the serious impressions that may have been made on their minds in the early part of the

day. The author has, indeed excepted "gaming and excessive drinking" from the allowed indulgences of the Lord's day; but he should have gone much further, and he certainly might have done so without prescribing the strictness of a Jewish sabbath.

After animadverting on this lax passage, it is but justice to say, that the author has, in the conclusion of the discourse, proposed not only an unexceptionable, but a laudable method of filling up the remainder of the day; a method moreover, which perfectly harmonizes with the intention of the sabbath.

"The leisure which Sunday affords, can never be filled up more delightfully than in practising the lessons we have learnt at church, and in giving to others what God has given to us. If a poor sick neighbour cannot go to church, a kind friend may read the lessons, or say a prayer to him at home; or may tell him the text, and what he can recollect of the sermon. If he is in affliction, a kind friend may share with him the religious consolation he has himself received. If he is in poverty, and that friend has neither silver nor gold to bestow, he perhaps may spare him a little of his Sunday's meal; or if not, he may at least speak comfort to his soul. He may tell him what he has just heard of him who for our sakes became poor: who suffered more than ever man did, and who calls us to take up the cross, and follow him through the sorrows of this life, to the everlasting happiness of the next. Those who have children should spend some part of the day in teaching them their duty, and should gladly accept every assistance that is offered by the clergy, or by Sunday schools. Those who have performed these duties to the best of their power, will sit down with double pleasure to their cheerful meal, and bless God for it with a joyful heart. If there is service in the afternoon, they will need not any exhortation to go there, for it will be their delight. In the evenings, I would recommend, what is practised in some places, that there should be a friendly society of those who fear God; who may meet together in order that some one of them may read the Bible, or some good book, to the rest; that those who cannot read themselves, may have the comfort of hearing the word of God, and spending the evening like Christians." (p. 75-77.)

The 11th sermon, which is on the duties of the married state, we think would make a very instructive small tract to give away; and we should, therefore, be glad to see it in the catalogue of those useful pieces which are

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published by the Society for the Promotion of Christian Knowledge. The following extract on the subject of education deserves particular attention.

"On this subject I wish to address myself particularly to the mothers, for they are commonly intrusted with the most important part of education. The temper and disposition, the habit of obedience, and the first principles of religion, should all be formed during the first six or seven years, when the child is chiefly under the care of the mother. Women, if they are what they ought to be, seem particularly suited to this task, from the gentleness and tenderness of their dispositions, and the happy art which they possess of gaining affection, and softening authority by kindness. But they are apt to fall into some errors from which I wish to guard them. They do not always consider the absolute necessity of teaching a child obedience from the very first. Before he can speak, he should learn this lesson, which sooner or later must be learnt by every created being. From infancy he should be taught that nothing is to be gained by passion and crying. This is attended with very little difficulty, if it be done before any bad habits are formed, and custom will soon make it easy to the child: but we often see mothers, and especially amongst the poor, who never attempt to govern their children till their little passions have gained so much strength that they know not how to conquer them, except by methods which would never have been necessary if they had been taught obedience from the very first. If a child has been accustomed from infancy to do what he is bid; and if his little heart has been gained by the kindness of a prudent mother, her displeasure will be his punishment, her praise will be his reward. Rough language and blows are almost always proofs that the parent did not know how to govern. It is observed of one sect of Christians, who have a remarkable command over their passions, that they never raise their voices in speaking to their children, or ever permit them to speak loud to each other. The good effects of this rule will be evident to all who steadily pursue it. The child will attend to the meaning of your words, instead of being frightened with the sound of them, and will soon know that he is governed like a reasonable creature, and not like a brute beast, which has no understanding.

"This point being once gained, and the child being accustomed to immediate and ready obedience, without dispute or murmur, it remains that you use this power for his real good. Carefully watch the very first appearance of any thing wrong in his disposition, and check it immediately. Carefully guard against deceit. Teach him to own his faults; and when he does so, forgive them; but convince him that they are faults, and must be rooted out. Above all, give him early impressions of religion; teach him to fear God, and to tremble

at the punishments prepared for the wicked in the next world. This is what we all *ought* to fear." (p. 143—146.)

LIV. *Sacred Literature, or Remarks upon the Book of Genesis, collected and arranged, to promote the Knowledge, and evince the Excellence of the Holy Scriptures.* By JOHN FRANKS, A. M. of Halifax, Chaplain to the Right Hon. the Earl of Hopetown pp. 480. Price 8s. in boards. Rivington, 1802.

Mr. Franks here communicates to us the fruit of much reading, in which he seems to have employed himself, not as a devourer of books, but as a man of business: whenever he met with a passage explanatory or illustrative of the Holy Scriptures, he seized it for future use; and has now given to the public the treasures which he has been years in collecting.

In laying before our readers an account of a work of this kind, nothing can be attempted but a general report. We can give no extracts as specimens of the performance, inasmuch as being a compilation from different writers, the manner is almost as various as the original authors are numerous. Of the general design, however, of the work, we can speak favourably. We think that Mr. Franks, by his selections, has added considerably to the helps for explaining the Sacred Writings; and that his book may be very serviceable to those whose office it is to inculcate the knowledge of the Holy Scriptures; not only as it may assist them to surmount some difficulties, but likewise as it may serve to point out to them useful topics of instruction, to be drawn from different texts. It should be noticed here, that Mr. Franks has had in view the improvement of his reader's heart, as well as the information of his mind.

In many of the extracts contained in this volume, the cause of piety, and not merely that of criticism, is served; whereas, in former publications of this sort, though we may have had no reason to complain of the want of literature, there has often been a miserable dearth of every thing which has a moral or religious tendency.

As the book we are now considering is likely to be used chiefly as a book of reference, we conceive that an index,

comprehending at least all subjects of importance, such as The Fall of Man, the Origin of Sacrifice, the Colour of Negroes, Polygamy, &c. would be a considerable improvement.

The work might also, we apprehend, be improved in some places, by an annotation on the original author. An extract which, taken in toto, may deserve a place in the collection, may yet contain an obscure expression, or a position not strictly defensible. In either case, a note from the compiler seems to be requisite. The object of the work being not so much to tell the world what certain authors have written, as to assist the person who is endeavouring to discover the true sense of the Holy Scriptures.

A few more notes like that which the reader will find on the 92d remark, in which Mr. Franks points out to the inquiring student such writers as have entered particularly into an investigation of the subject of it, would likewise be useful.

To save the time, and avoid the perplexity of reading what is not conclusively written, it is much to be desired that great readers would point out to those who come after them, such authors as have best succeeded in prosecuting those great and important inquiries, which are of general interest, and from whom much valuable information on the points in question may be obtained. We hope to see this done, should Mr. Franks's book reach a second edition.

LV. *The Necessity of future Gratitude and Circumspection, to prove a due Sense of past Mercies. A Sermon, preached on Tuesday, the First of June, 1802; being the Day appointed by Royal Authority for a General Thanksgiving to Almighty God for the Return of Peace.* By the Rev. SIR ADAM GORDON, Bart. M. A. &c. London, Rivingtons and Hatchard, p. 41.

THE Rev. Baronet's text, "*This is the day which the Lord hath made, we will rejoice and be glad therein*," is taken from the cxviiiith Psalm, the main scope of which he conceives to be peculiarly applicable to the occasion of his sermon, and at the same time calculated to raise the thoughts of his hearers to things

above, and to remind them of their everlasting peace; a peace, he adds, of far higher value than the mere cessation of hostilities with any earthly foes.

"We shall do well, my brethren," he observes, "to advert to the prodigious blessings of a Redeemer; by whom the pledge of our everlasting peace was established with the Father, and visibly confirmed by our Lord's ascending up on high to procure gifts for men; to plead the efficacy of his sufferings for us; and through the influence of his Holy Spirit, to prepare us for a place in his heavenly rest. The fashion of this world passeth away,—all that it inherit shall dissolve;—peace, in the duration of time, shall succeed war, and war peace; but the pious Christian's peace shall never be broken. In a strictly spiritual sense, therefore, it may be said, that the Lord is become our salvation, that the voice of joy and health is in the dwellings of the righteous; of all who rely only on their Saviour for redemption." (p. 14.)

We perfectly agree with the author in thinking that the deliverance we have experienced, from threatened persecution, and the interval of quiet with which the long-suffering of the Almighty has now favoured us, "should remind the chief and all inferior ministers of our excellent establishment to review the errors of their respective conduct; to endeavour to correct the prevailing languor in the cause of religion, and the abuses that have crept in through indolence and neglect; and to emulate each other in an arduous zeal to promote the worship of God."

"It is," he continues, "in shunning the light of God's word, and forsaking the truths recommended in it, that all the direct misfortunes of his appointed servants have originated, from the ungracious fall of old Eli's sons, to the punished heterodoxy, licentiousness, and profaneness of the corrupted Church of Rome. And all who slight the genuine, and only saving doctrine of the scriptures, viz. the Divinity of Christ, the Unity of the Trinity; implicit faith in the efficacious atonement of the Redeemer; and constant prayer for sanctification by his Holy Spirit: Every one, I say, who thinks lightly of these primary principles of his belief, of these essential weapons of his warfare, and neglects to recommend and enforce them, will be found guilty of the foulest rebellion and ingratitude against the Divine Master in whose service he has enlisted, and increase the number of those graceless apostates, who, from a disaffected, or licentious conduct, will finally provoke the Lord to deliver the ark of his covenant into the hand of

the enemy, as he did that of his transgressing people of old, for a season of woeful trial, and as a punishment for their obstinate disobedience, and numerous backslidings." (p. 10.)

To this passage a note is subjoined, the whole of which we think it may be useful to transcribe.

"These are the orthodox tenets, so hard for the inbred pride of a fallen nature to submit to; but of such moment to our eternal interest, that the great enemy of souls avails himself of the vain wisdom of philosophy (or opposition of science falsely so called) to arraign the justice, and doubt the mercy of the Creator towards his offending creatures. It is this spirit of unbelief that possessed the heterodox contenders, in the earliest ages of the Church, and still actuates every inveterate opposer of the genuine doctrine of the cross, which is founded on the inscrutable mystery of the incarnation of God the Son, and the infinite nature of his atonement. Not being able (like Nicodemus) to discover how this can be, by the rush-light of corrupted reason, these men (wise in their own conceits) and puffed up with their intellectual attainments, called in the most malignant of the human passions, to revile and degrade the supporters of the truth, as recorded in God's holy word:—that hell-born spirit which discovered itself in the rebellion and fall of our first parents, striving hard to resist the wisdom and goodness of God, in the mode of man's redemption. It is the highest interest of the enemy to promote this unbelief, because he knows there neither is nor can be any other way of salvation for the creature he first tempted to rebel, and still labours to ruin. But when the mind, by the exercise of due humility, is disposed to receive the truth, as it is in Jesus Christ, it then appears so far from a difficulty, that it becomes the easiest thing to reconcile to our feelings, that we are in a lost condition, without infinite interference. Thus is fulfilled the promise of God's revealing unto babes, what he hides from the wise and prudent (in their own esteem.) It is this happy faith, this glorious and eternal truth, that exposes the real Christian to the scoffs of the wicked, and the taunts of a vain philosophy, because he has happily found that the stone which the builders refused, is become the head stone of the corner, and it is truly marvellous in his eyes: humility and gratitude unite to render it so; for what so natural and plain to unprejudiced reason, as the utter impossibility of a creature who had forfeited and lost its original power of acting right, by transgressing the counsel of its Maker, either to recover itself by its own diminished ability, or to make ample satisfaction to a being of infinite purity, without renewed power (from that source whence any can be derived) in one case, or free pardon from him in the other. No; the remedy, in the very nature of things, could only proceed from the

divine author of the original degree of perfection conferred on the creature, and who being infinite in wisdom, power, and goodness, could alone devise the means of reconciliation: this was done through the mysterious union of the divine and human nature, in God's dearly beloved Son, and herein consists the mystery of redemption, which if it exceeds the wisdom of angels to investigate, it cannot be surprising that it should baffle the shallow understanding of mere mortals. Man is not sensible himself of his extreme depravity in an unregenerate state, and therefore not competent to judge of the danger he is in, without an interest in the Redeemer's merits; but he who knew what was in man, foresaw and foretold the necessary exertion of divine power for his salvation, and in mercy infinite, vouchsafed to accomplish it." (p. 28-30.)

In his application, the Baronet dwells at some length on the sin of schism, and strongly exhorts his hearers to guard against its seductions; but we will not follow him through this part of his discourse, in which he attacks, with more discrimination than is usual, those whom he conceives by their enthusiasm and party zeal, to be injuring the cause of real religion.

"The hackneyed term of methodism," he observes, " (the simple origin of which is not understood by a fourth part of those who inveigh against it) is usually intended as a term of reproach. But from the too prevailing unconcern respecting religious matters, it is now to be considered rather as an honourable distinction; for it is only requisite, in these our lukewarm days, to make a becoming shew of regularity, as to sacred things; to cultivate the religious interests of children and servants; to be exact in honouring the Lord's day; exemplary in a grateful sense of our returning supplies of food, and worldly comforts; cautious of being infected by profane society, and dissipating amusements; conscientious in abiding by the charge of our appointed stations, and faithful in declaring the whole counsel of God, and the only possible ground and hope of salvation. In short, it is sufficient only to be resolute in delivering the truth as it is in Jesus Christ, and the most discreet and orthodox Christian shall not fail being branded with the indiscriminate, opprobrious denomination of methodist; but this will not deter the faithful servant from fulfilling his most solemn engagements, and exalting the Saviour's praise: he knows that the master himself endureth terms of the most slanderous reproach; 'The servant is not greater than his Lord.' He has foretold, that his true disciples must expect the same usage from the ignorant and wicked that he received; that those that live godly in Christ Jesus, shall 'suffer persecution, and that in the world they shall have tribulation;' but all these things they esteem as nought, nay, rather

glory in them, knowing that their Lord hath overcome the world for them." (p. 36, 37.)

We find ourselves compelled to dissent from the Reverend Baronet's remarks on the causes of the late scarcity. We scruple not to profess our disbelief of the existence, to any material extent, of those evils of monopoly and combination which have been so clamorously charged against the dealers in corn, and which is here strenuously maintained. On this subject, the paper signed B. T. in our number for April last, page 228, has already expressed our sentiments.

LVI. *Christian Zeal: a Sermon preached at the Scots' Church, London-Wall. May 30, 1802, before the Corresponding Board in London of the Society in Scotland, incorporated by Royal Charter, for propagating Christian Knowledge in the Highlands and Islands.* By JOSEPH HUGHES, A. M. London, Williams, 1802. pp. 52.

In this Sermon, the Author, aiming too much at fine writing, has frequently obscured his meaning by the glare of his metaphors, and the unnecessary multiplication of his words. The discourse indicates, it is true, considerable ability; but it shews a defective judgment with respect to the true standard of literary excellence, and a taste which requires much correction. The style is florid and declamatory, and the ingenuity of the writer seems to have been employed in crowding as many splendid images as he could collect into the narrow compass of a sermon. It bears, therefore, but a faint resemblance to the simplicity of those models of evangelical instruction, with which the Scriptures have furnished us. We give the following passage as a specimen of the author's manner:

"False zeal is uncertain and mortal; it must be fanned by the gale of adventitious circumstances; it is merely occasional; it intermits; it is a meteor which streams through the sky with momentary beauty; now it sparkles; now it expires. Not so pure and undefiled zeal: this is permanent; kindled by the breath of the Almighty, it shines like the glory of the day, and is destined to shine when that glory is turned into gloom; destined to soar above pyramids, and hills, and clouds, and stars; destined to survive the catastrophe of the earth, and the visible heavens, and then to mingle with the flames of devotion,

which blaze eternally around the throne of God." (p. 14.)

But notwithstanding the faults of style here noticed, we have derived much pleasure from the sentiments contained in the Sermon, which are in general just, and frequently striking. We were, however, a good deal surprised, that when the preacher had occasion in a mixed assembly to condemn the vice of censoriousness, the only instance he produced of it should have been one as remote as possible from the consciences of those whom he addressed; one, therefore, which even if it were allowed to be just, could serve no practical purpose whatever. The zeal of censoriousness," he observes, "is a theological sycophant, publishing tales, credible and incredible, of FOREIGN ATHEISM; that a licentious patron, perhaps a licentious kingdom, may be first soothed into self-satisfaction, and afterwards stirred up to the exercise of that cardinal virtue, generosity to the heralds of their excellence." (p. 12.) Does the Author mean to insinuate that foreign atheism had no existence, or that the exposure of it in any case was justly liable to the imputation of censoriousness? If not, he must mean to accuse those who actually held it up to the abhorrence and detestation of the public, of having been instigated by the base motive of wishing to soothe the licentious into self-satisfaction, with a view to their own pecuniary advantage. But is this, we would ask, putting "the most favourable construction on dubious conduct;" (p. 12.) On the contrary, we think it affords an apt illustration of that very evil, *the zeal of censoriousness*, which Mr. Hughes reprobates.

Dr. Doddridge certainly merits all the praise which Mr. Hughes has bestowed upon him.

We are happy to learn that the funds of the Society, for which Mr. Hughes pleads, are in a healthful state. It appears from the Appendix, that more than 300,000 souls, once ready to perish for lack of knowledge, have been indebted to this institution for religious instruction; that in May, 1801, the schools belonging to it contained 15,719 scholars of both sexes, training up to

habits of industry, as well as to the faith and practice of Christianity: and that many thousands of Catechisms, Testaments, and Bibles, translated into Gaelic, the language of the Highlands of Scotland, had been dispersed by the Society. The institution, from its commencement, has been supported by private beneficence.

LVII. *Materials for Thinking*. By WILLIAM BURDON, A. M. No. I. London, Hurst, 1801. 1s.

THIS is the introductory number of a set of tracts, intended "to lessen the effect of prejudice, and diffuse the comforts of society."

We should scarcely have thought it deserving of notice, had not the continuation of the work afforded ground for apprehending that the ambiguity of its title, and the apparent modesty of its pretensions, may have procured for it a circulation, to which neither its tendency, its originality, nor its ability, give it the smallest claim.

The tract before us contains two Essays, the first of which is on *Liberality of Sentiment*. This liberality, the boast of modern philosophers, and their substitute for the morality of the Gospel, has been so painted as to resemble Christian charity in some of its most amiable features. Under this guise, at one time it deceived many; but the tree has since been ascertained by its fruits.

Before the events of the last fifteen years had afforded the decisive evidence of facts, Christianity and philosophy might be thought by many to stand in some respects on equal ground; but the superiority of the former, in promoting the happiness of mankind, is now no longer a question, even with the infidel legislators of France. It will not, therefore, be necessary to spend much time in pointing out the discriminating features of the "liberality of true philosophy," which boasts of being "more extensive than that of Christianity." (p. 6.) More extensive indeed it is in some respects. The author of Christianity delighted in exposing wickedness, and unmasking hypocrisy, even at the hazard of his own life. One province of philosophical

liberality is to "soften the deformity of vice." (p. 13.) Christianity requires, that "whatsoever we do, we should do all to the glory of God." Philosophy despises such narrow-mindedness; provided we do what is pleasing to *her*, she cares not whether we act from obedience to the will of God, conformity to the fitness of things, or self-interest.* (p. 9.) Yet we are not left to suppose that the influence of philosophic liberality is omnipotent, or its sphere of action unbounded. This "godlike virtue" confesses that it cannot love those who hate us; (p. 11.) it cannot cry out under persecution, "Lord, lay not this sin to their charge!" nor, like Christianity, can it do good to the unthankful and unholy. Liberality is "lost" upon "meanness, selfishness, cruelty," &c. These vices "deserve no quarter" and "must be treated as they treat others," (p. 13.) i. e. with meanness, selfishness, and cruelty.

We may easily judge from all this what the Author's sentiments will be when an occasion is afforded for exercising his liberality. Liberality, it is said, will teach a "benevolent attention to the failings and ignorances of our fellow-creatures in all ranks and stations: for a man of true liberality never judges harshly of the conduct of others." (p. 10.) But when the failing is pride, and the fellow-creature a Churchman, these *liberal* sentiments are allowed by Mr. Burdon to have no place. The laughter of the haughty Churchman at the "tattered coat and humble dwelling" of the patient Dissenter, (p. 22.) we might contend to be altogether imaginary: but be this as it may, we can discover no traces in the picture, of

* To inculcate this doctrine seems to be the Author's main object. It appears from this Essay, as if the essence of liberality consisted in thinking ill of no man on account of his principles, whether they be right or wrong, virtuous or vicious: his actions being all with which we have to do. In other words, till we have actually felt its claws, we ought to caress a tyger as we would a spaniel. Yet, in many passages, especially in the second Essay, the Author *indirectly* admits opinions to be of the greatest consequence.

"allowance for the defects of education, and the errors of judgment;" (p. 10.) "no unwillingness to impute that conduct to a bad motive on which a favourable construction can be put; (p. 10.) no equal tenderness for the failings of all men; (p. 23) no slowness in believing evil reports, even of our enemies." (p. 24.)

The Second Essay is on Human Inconsistencies; and, like the former, has for its ultimate object the discredit of Christianity; which it attempts principally by observations on the conduct of its professors. Abler writers have failed to prove some things inconsistent which the Author has assumed to be so, without attempting the proof. He commonly takes for granted, that what he opposes is the result not of reflection and conviction, but of custom, prejudice, or interest; after which, any farther evidence of its falsehood, inconsistency, &c. is of course unnecessary. Indeed this trick of assuming the truth of what an author wishes to impress on his reader's mind, (often something very different from what he *professes* to have in view); of talking about it as if it were too clear for argument, as if it were established on the common consent of all the intelligent and unprejudiced part of mankind, and only needed to be explained and enforced, is not peculiar to Mr. Burdon. It has been frequently pointed out as a common practice among the later infidel writers.

Both these Essays are written with great affectation of coolness and indifference to party; but their drift is too obvious to escape detection. They betray a rooted hostility in their Author to Christianity, and even to sound morality; and we can regard them in no other light than as one of those effusions of modern philosophism, by which of late years the minds of many, in almost every part of Europe, have been vitiated, and which it is the duty of every friend of Christianity, and every lover of his country, as far as he can, to discourage and repress.

REVIEW OF REVIEWS, &c. &c.

ALTHOUGH the following paper cannot be considered as a full or direct reply to the question put in our last number; *What are the most safe, and, at the same time, the most effectual means in the present circumstances of the world, of counteracting in a work like ours, the influence of those publications which are employed in disseminating infidelity and irreligion*: yet, as the remarks contained in it may be of use, not only to reviewers, but to our readers in general, we willingly insert it.

To the Editor of the Christian Observer.

SIR,

THE question you have proposed for discussion, in page 603 of the last number of your miscellany, is certainly a very important one. The impression it made on me, has induced me to send you the following contribution on the subject. I shall be glad, however, to see my reply superseded by a more satisfactory answer to the question.

As you have pledged yourself to produce only a select review of books, you are happily exempted from the necessity of reporting *every thing* which vanity, virulence, or impiety, may bring forth. In the class, however, of books "connected with religion, morals, and education," there are some compositions, of which, on the whole, it may be adviseable to take no notice. They are so contagious, that, like a putrid body, they cannot be touched without imminent peril. The only hope in such a case is, that some do not know that there is such a book: it lies out of their walk; and they are the safer for not passing within the sphere of its infection. I do not apprehend that the Christian Observer would defile his page, by a quotation from a publication of so bad a quality: but I beg leave to recommend to him to refrain from quoting likewise from works, whose hurtful tendency may not be quite so great. If it be at all necessary to take notice of a mischievous publication, the most eligible way seems to be to produce only a general report of its design and tendency: give it its character according to your judgment

of it; but let it not speak for itself; for that which ought not to be *written*, ought not to be *read*.*

In the perusal of some popular reviews, I have observed a fault which may be mentioned here by way of caution to the Christian Observer. I have found these critics passing sentence of condemnation on a profligate work; but have observed with grief, that the sentence has been so expressed, as to tend rather to the propagation than to the extinction of the mischief which the book was likely to produce. The design has been reprobated, the manner applauded. The reader has been very gravely cautioned not to look into the book, because vice is therein set forth with such fascinations of description, such strokes of wit, such effusions of genius, as may be too much for his virtue; and the mention of these attractions makes him a purchaser. If a book be bad in its tendency, let no inducement to peruse it be held out.

In the review of such books as deserve more particular notice, it seems of great consequence that you should always remember, that your miscellany is a family book. In drawing up, therefore, a critique on any publication, you should not think merely of a few men of extensive information who may read the review, and who can, without any hazard to themselves, peruse what is written against the truth, as persons used to attend dissections can bear the exposure of what would shock others. Let me intreat you, Sir, not to think of these gentlemen only, but of our sons and daughters; and to consider, when you insert a quotation, how that passage is likely to affect *them*.

It may possibly serve to guide you in the review of those books, from which it is necessary to make extracts, to bear in mind two existing evils; the corruption of human nature and the revolutionary spirit of the times. In conse-

* Does not this recommendation admit of some qualification? Did not the Bishop of Llandaff, Mr. Scott, &c. render a real service to the community by exposing the ribaldry, profaneness, and blasphemy of Thomas Paine? Ed.

quence of the first, we are naturally in a state of recipiency for that which proceeds from the spirit of error. It needs no effort of argument to introduce or to fix it in the mind. It is congenial with the propensities of our fallen nature, and when bad and good are presented on the same page, the unrenewed mind seizes, as by a kind of elective attraction, the former, and leaves the latter. This danger, perhaps, it is not possible entirely to avoid; but it may be lessened, by great caution, in the introduction of what is wrong, and is, therefore, likely to assimilate with the state of a distempered mind.

Among the particular evils of the present times, there seems to be none much more likely to spread than the spirit of insubordination. I would have the Christian Observer keep a vigilant eye on this tendency, and strenuously withstand those who labour at the degradation of constituted authorities. While young people are incapable of judging for themselves, it seems to be the incumbent duty of all serious minds, to nourish in them a reverence of every authoritative appointment, both civil and sacred.

I beg leave further to observe, that I would have the Christian Observer set an example to his readers of a Christian Spirit in the exposure of errors. It is devoutly to be wished, that this entertaining work may diffuse a spirit and temper worthy of the truths it is designed to support. The influence of its language on those families in which it is read, will, without doubt, be considerable. It will generate a violent, a supercilious, or a gentle manner of treating an adversary, according to the language it uses towards those whose sentiments are at variance with its own. Such being the probable effect of its language, it will, I trust, be the care of its Editor, that it be highly exemplary in this point. It ill becomes one who engages in the cause of God and truth, to put on the airs and manners of worldly disputants. Leave to such antagonists the contemptuous and the sarcastic style. Some of your readers will probably look into other reviews, and they will see and acknowledge a marked superiority in your work, if a christian

spirit be as conspicuous as a zeal for christian doctrine. You will not be recognized merely as the abettor of a particular system, but as an example to the advocates of every system; and if in contending for truth you make no impression on your opponent, you will, at least, hold out to those who look on, during the contest, a pattern of that temperance of spirit and language which will render it safe to put the more disputatious part of your work into the hands of young persons: inasmuch as, while it guards them against errors, it will also teach them to maintain their principles with the "meekness of wisdom."

Your correspondent C. C. has given us a good quotation, in which "a clear and full exposition of the truth" is recommended as one of the means of obviating error. This is a rule of prime importance. But here give me leave to observe, that some, while professing to proceed by this rule, go beyond it. To say *all* which can be said on the contrary side, is not, I apprehend, what the writer meant by "a clear and full exposition of the truth." To keep within these limits, every thing that does not exactly meet the question must be omitted; as must, likewise, all consequences not fairly deducible from the premises. He who aims not to keep up a controversy but to settle it, will find it of use to him to remember the words of Terence, "*Ne quid nimis.*"

Let me in conclusion observe, that some publications resemble those bales of rich goods, which are sometimes imported from the Levant: they contain useful and valuable articles; but we run the hazard of catching the plague by opening them: they come from an infected quarter, and they bring morbid matter combined with that which is good in itself. If in any work, whatever be its professed object, or however ably it be executed, there be found but one grain of heterodox or seditious matter, you will, I hope, apprize your readers of that circumstance. In the perusal of some of our elementary books for young people, I have met with this latent poison.* The same

* We think it an object which well merits the attention of our correspondent, to point

case will probably occur in the course of your labours as a reviewer, and you will, I doubt not, remember on the occasion, your duty to God and your country.

I am, Sir, &c.
VIATOR.

To the Editor of the Christian Observer.

SIR,

HAPPENING to cast my eye over the *British Critic* for the month of September last, my attention was engaged by the following passage which stands at the 500th page,

"It is here (*viz.* in the work under Review) clearly demonstrated, that the injunction (*Matt. xix.*) to sell all a man's property, and bestow it on the poor, cannot, in its primary meaning, relate to Christians of the present time, nor indeed, properly speaking, to Christians at all; but to those who, in the time of Jesus Christ, were desirous of becoming our Lord's actual disciples. It teaches also to Christians of every age, the important lesson, not to rely too much upon their own merits for acceptance and salvation, but on the merits of their Redeemer. It is moreover clearly demonstrated, that those rich men are alone represented, who trust too much in their riches; and who make them, not what God intended, the means of diffusing happiness to others, but the instruments of pleasure, luxury, and vice." Not having the work which forms the subject of the above critique before me, I must here confine my remarks to the sentiments which the Reviewer, by his method of exhibiting them, has adopted as his own; and these have suggested to me the following topics of inquiry:

1. Although it is allowed that the command (*Matt. xix.*) to sell all and give to the poor, cannot, in its *literal* meaning, be applied to Christians of the

out the poison to which he alludes, so as to guard unsuspecting parents against its pernicious effects. Ed.

present or of any age; yet are not Christians of every age absolutely bound by its *spirit*, to employ all their property in the service of God, and to regard themselves as no other than stewards of his bounty, who are obliged entirely to regulate their appropriation of it according to the will of God, made known in his word?

2. Does not the language, that Christians are "not to rely *too much* upon their own merits for acceptance and salvation," imply that in the Reviewer's estimation, *some* degree of reliance may be safely placed on them? But is this orthodox? Is it the language of scripture or of our church? Is it not rather a-kin to that doctrine of human merit which our reformers objected to the Romish Church, and which is condemned in our articles and homilies?

3. When it is said, that those rich men alone are represented as entering with difficulty into the Kingdom of Heaven, "who trust *too much* in their riches," is it not difficult to affix any very safe meaning to those words; for how can a trust in riches be in any way conducive to salvation? Besides, is it not dangerous to seem to admit, that a certain degree of confidence, though perhaps a very minute one, may be placed in wealth, without its proving an obstacle to our salvation?

4. Can we rely *too much* or *too exclusively* on the merits of our Redeemer for acceptance and salvation? If we cannot, why should language be used which would imply that there are other grounds of reliance, and that the only danger we have to fear is an undue distribution of our confidence, or trusting *too much*, when, in fact, we are bound not to trust *at all*, in other objects?

My only motive for these remarks is, to prevent the ill effects which unguarded language on a subject of such moment, especially when it proceeds from so respectable a quarter as the *British Critic*, is calculated to produce on inconsiderate minds. S. L.

LITERARY AND PHILOSOPHICAL INTELLIGENCE, &c. &c.

GREAT BRITAIN.

A *Bibliographical Catalogue*, forming 2 or 3 vols. 12mo. is in the press. It will include De Bure, Osmon, Bayer, De la Caille, Maittaire, and selections from the Harleian Catalogue.

Mr. Cavallo's *Elements of Natural and Experimental Philosophy*, in 3 vols. 8vo. are nearly ready for publication.

Mr. Lysons is engaged upon a large and magnificent work on the *Via Romana*.

Mr. Muirhead, Librarian to the University of Glasgow, will speedily publish his *Travels in Parts of the Austrian Low Countries, France, the Pays de Vaud, and Tuscany*, in the Years 1787 and 1789.

Professor Robison is about to publish a *Chemical Lecture of the late Dr. Jos. Black*, from the author's manuscript, with notes, philosophical and historical, by the Editor, partly to illustrate the text, and partly to ascertain the claims of Dr. Black, Dr. Priestley, and others, to the great discoveries which have been made in Chemistry since the year 1756.

A new edition of that venerable record, *Domesday Book*, with an introduction and notes, is now in preparation for the press, in pursuance of the Address of the House of Commons for the publication of records, &c.

A new *Translation of Apollonius Rhodius*, by Mr. William Preston, of Dublin, will shortly appear.

A Society of Gentlemen at Edinburgh have announced their intention of publishing a *Critical Review*, which is to commence on the 1st of November, and to appear quarterly.

The *Annals of Philosophy*, begun by the late Dr. Garnett, are to be continued. The second volume will soon appear.

Dr. Edward Stevens is compiling a *Natural History of St. Domingo*. The materials of this work were chiefly collected during his residence in that island as Consul-general of the United States of America. It will contain descriptions of more than 1600 indigenous plants, accompanied with engravings by the best American artists.

A *Course of Lectures on Zoonomia; or, the Laws of the Animal Life*, by the late Dr. Garnett, will be printed at the press of the Royal Institution, for the benefit of his family.

A complete and improved translation of Pascal's *Thoughts on Religion*, with Memoirs of his Life and Writings, recently obtained from authentic sources, is announced.

Coloured Figures, to elucidate the Mineralogy of Great Britain, will shortly be published by Mr. James Sowerby.

A new edition, in 6 vols. 8vo. of the *Prose Works of Milton*, is in the press, to match the edition of his poetical works, lately published by Mr. Todd, in 6 vols.

Dr. Alderson, of Hull, has issued proposals for establishing a Commercial College in that

town; the objects of which are—1. To obtain for men of business precise information on the nature and value of every article of commerce, whether crude or manufactured. 2 To point out to them the quarter from which such articles may be best procured. 3 To render such persons acquainted with the various processes by which these commodities are rendered marketable; and 4. To instruct them in the languages of the different countries, to which the objects of commercial intercourse may lead them.

The subscribers to Lloyd's Coffee-house have voted the sum of £2000, for the purpose of encouraging the building of Life Boats on different parts of the coasts of the United Kingdom. Mr. Greathead, of South Shields, is now engaged in building them for various places.

The skeleton of the Mammoth, which we mentioned p. 127, is sent over to this kingdom, and is now exhibited in London.

A late Gazette contains a notice from the Corporation of London of their intention to apply to Parliament for five acts:—the first, to remove Bethlem Hospital, and on its site to build a new square, with two new streets, the one leading into Throgmorton-street and the Royal Exchange, and the other from Moorgate to Mansion-house-street, and to widen, improve, &c. the intermediate lanes, &c. The second, for taking down London Bridge, and rebuilding another Bridge across the Thames instead of it. The third, for enlarging Smithfield-market, and for the better regulation of it. The fourth, for enlarging and amending the powers in the Act for improving the Port of London. And the fifth, for establishing a free market for the sale of coals in the wards of Billingsgate and the Tower, or one of them, and to prevent imposition in the sale of that article.

Six new calico printing presses, on an improved plan, are said to have lately been erected at Woodbank Print field, near Carlisle, by which there is an immense saving of expense. They are said to be carried on by water, to require the attendance of only one man each, and yet to turn off as much work as 27 men can do in the ordinary way, and each of these men earning from one guinea to two guineas per week.

A new island was discovered in the Pacific Ocean, on the 22d of December, 1801, by Mr. Sharp, late Surgeon of the Cornwallis, in his passage from Port Jackson to China, on board the Hope, lat. 28 miles S. long. 163 deg. E. Mr. Sharp named it "Schank's Island," in honour of Captain Schank of the Royal Navy. Its length is about five or six leagues, its breadth a little less.

FRANCE.

M. de Luc has ably demonstrated in differ-

ent works, in opposition to the fond notions of some infidel writers, that the continents we inhabit have no older date than that fixed by the chronology of Moses, since the flood. The same author, ever watchful in defence of the evidences of revelation, observes, in No. 154 of the *Bibliothèque Britannique*, that "the project, long ago formed, of destroying the credit due to the revelation announced by the sacred historian, prevails, with some, over evidence. No attention is paid by infidels to the truths which confirm it; and, without having been able to destroy them, and even without having tried it, they return to the charge as soon as an opportunity offers." In proof of this remark he observes, that "the *Monteur*, or *French Gazette Nationale*, of the 25th of Pluviose last, (Feb 14, 1802,) contains a long article, in which are announced discoveries made in Upper Egypt, and among these is that of two zodiacs; from which it is 'certain,' says the writer, 'that the present division of the zodiac, such as we are acquainted with, was established among the Egyptians 15,000 years before the Christian era, and that it has been preserved without alteration, and transmitted to all other nations.' "This conclusion," continues Mr de Luc, "given with a tone of assurance, may easily impose, and make it be believed, that it is well founded, though it can rest only on conjectures or mistakes in the application of astronomical calculations; but in such speculations, as they are restrained by no religious persuasions, they follow their own ideas, without ever inquiring whether they can be reconciled with what is pointed out to us by nature." He then observes, that the *Memoirs of the Academy of Sciences for 1708*, contain an engraving of a large fragment of an Egyptian zodiac, which consisted of six concentric circles, but which was thought, by the learned Frenchmen of that day, to be worthy of little attention, being rather astrological than astronomical. "But," he adds, "Voltaire and his school had not yet appeared seated in the scorners' chair, throwing out their sophisms and their sarcasms against the account given by Moses. These arms made their usual impression on inattentive men. They reject, as fabulous, the chronology of the sacred historian, and by a very remarkable, but not novel, inconsistency, they give more faith to the uncertain interpretations of these combined arrangements of the Egyptian signs and hieroglyphics, the date of which, as well as the meaning, is unknown, than to a chronology established through an uninterrupted series of generations. Fortunately, without going far from the place where these zodiacs were found, a very remarkable fact of the philosophy of the earth bears testimony against the antiquity ascribed to them. We know, from the accounts of enlightened travellers, that the coast of Arabia, on the Red Sea, is incumbered with vaults or reefs of coral, which render access to them difficult and dangerous. These reefs are the work and habitation of polypes,

which, in proportion as they labour, abandon their first habitations, on which they continue to build. In warm climates these polypes are always in activity; they never cease to multiply and to labour; the result of which is, that in a short time they augment in a sensible manner the mass of their habitations, which are not destroyed by age." He quotes Niebuhr to prove that Ghaleska, once a flourishing town on that coast, is reduced, by the growth of those coral banks, to a miserable village; and adds, "if only a few centuries then were required to render a port and the neighbouring coasts inaccessible, this rigorous consequence results, that all these shores must, many ages since, have been inaccessible to ships, had the Red Sea, and the coasts by which it is bordered, existed 15,000 years before the Christian era." See more in Tilloch's *Phil. Mag. Vol. xiii. Art. 62.*

M. Parmentier has furnished some useful domestic hints, in a *Memoir on Vinegar*, lately published. The principal requisite in the formation of good vinegar he states to be, contact with atmospheric air, a temperature not exceeding 18 or 20 of Reaumur's thermometer, the addition of some extraneous vegetable matter to promote the acetous fermentation, and wine abounding in alcohol. The most simple and least costly method of preserving vinegar, for common domestic purposes, is to cork it up in glass bottles, and to allow them to remain for a quarter of an hour in boiling water; after which it may be exposed to the air without injury, and will keep sound for some years. That portion of vinegar, which, in an unsophisticated state, would require 60 grains of alkali to saturate it, will be saturated with 24 grains of pot-ash when it is adulterated with pimento, or other hot vegetables. The presence of sulphuric acid may be detected by the smell, when the liquor is poured on live coal; and a white precipitate of silver will discover an addition of the muriatic acid. Meat of all kinds may be preserved fresh for several days, during the extreme heat of summer, by allowing it to steep well in curdled milk, and, at the same time it acquires a superior delicacy of flavour, and is rendered more easy of digestion. The sprinkling of vinegar on the floor will remove infectious odours from a room more effectually than burning it on a heated shovel, as is the common practice.

From the reports of the French Minister of the interior it appears, that the greatest attention is paid to the improvement of those manufactures which resemble the English.

The exhibition of specimens of the manufactures of France at Paris, which annually takes place during the five complimentary days of the French year, which are the days intervening in our calendar between the 17th and 24th of September, has not, for the present year, produced any thing to shew that the manufactures of France are at all in a state to wage any alarming competition with those of Britain.

The minister of the interior, by a letter, has announced to the Administrators of the Museum of the Arts, that the Venus de Medicis, the Pallas, and the precious Manuscripts from Herculaneum, are arrived at Marseilles. A rich collection of Etruscan vases are on their way to the same port.

Among the many grand projects in which the French Government is now employed, the most gigantic, and at the same time, the most useful, is stated to be an attempt to make the Rhine communicate with Paris by the rivers Zorn, Sarte, Seille, Meurthe, Moselle, Meuse, Ornain, and Marne. This canal would be 140 leagues in length, 121 of which would consist of rivers navigable by nature; 16 leagues of rivers and rivulets to be made navigable, and three leagues only which would require to be dug. It would be from 60 to 72 feet in breadth, and 10 or 12 feet deep.

ITALY.

The Library of St. Mark, at Venice, is said to contain a curious Marine Chart of the American seas, by Bianchi, finished before the Voyages and Discoveries of Americus Vesputius, and on which the Islands called Antilles are marked. This chart, which, if genuine, would seem to prove that the Europeans had some knowledge before the discoveries of Americus, will be shortly published by Morelli, the Librarian.

GERMANY.

During the last 20 years, the reading propensity has so increased amongst every class of people in Germany, that in the protestant part only there are from 800 to 1000 circulating libraries, in most of which, however, novels and plays, are principally read. Hence the incredible number of novels that every year, make their appearance at the Leipsic Book Fairs; as the publishers calculate that, be the production good or bad, they will be able to dispose of a copy to each circulating library. The larger cities, however, seem to vie with each other in the establishing of well-planned and well-conducted Reading Institutions. One of the most celebrated of these is that of Beygang, in Leipsic, which contain, more than 60,000 volumes.

From a geographico-statistical *View of the German Empire, before and after the Peace of Luneville*, by M. Von Hoff, it appears that France acquired, by that peace, from 1200 to 1260 square German miles, or nearly one-ninth of the whole empire, which, before the French Revolution, comprehended 11,500 square German miles, 2,300 cities, 3,000 market towns, 95,000 villages, and 28 millions of inhabitants. By the peace, Germany gains the Venetian territory, but loses on the side of France 3,900,000 of inhabitants, that is, nearly one-seventh of her whole population. The dismembered portion produces cattle, venison, flax, grain, wine, (the most esteemed sorts, however, grow on the right bank of the Rhine,) gold, silver, copper, tin, quicksilver, iron, marble, pit-coal, salt, &c. By the cession of the provinces on the left bank of the Rhine, Germany has likewise given up some of her most considerable rivers, the Scheldt, the Maese, Moselle, and Saar; the mineral waters of Aix-la-Chapelle, Spa, and Chaufontaine; and the important manufactures of linen, laces, cloth, and leather, in the low countries.

DENMARK.

Professor Munter, of Copenhagen, has lately published, in a small volume, *Observations on the Antiquities, Inscriptions, &c found among the Ruins of Babylon*, with a Dissertation on the Carthaginian and Vandalic Medals.

RUSSIA.

The Emperor of Russia is said to be fitting out two ships to make a voyage of trade and discovery round the world, and to establish on an island, contiguous to Japan, a factory or colony which may open a trade with the Japanese.

NORTH AMERICA.

The *Life of WASHINGTON*, from materials collected by himself, is shortly expected to make its appearance in America.

The first Book Fair held at New York, similar to the famous Fairs of Leipsic and Franckfort, exceeded every hope that was formed of its success: 520,000 volumes being sold. A fair of the same kind is about to be established at Philadelphia.

LIST OF NEW PUBLICATIONS.

SERMONS.

A SERMON on the Death of the Earl of Clare. By W. Magee, D. D.

Sermons. Vol. 1. By W. Jay, of Bath. Second Edition, corrected.

Mutual Duties of Husbands and Wives. A Marriage Sermon. By W. Jay. Third Edition.

THEOLOGY.

Bean's Family Worship. Third Edition.

The Revealed Will of God the sufficient Rule of Man. By W. Knox, Esq.

Sermons, (with a portrait of the Author.) By the late William Stevens, D. D. Rector of Great Snoring, 3 vols. 8vo.

Remarks on the Controversy subsisting, or supposed to subsist, between the Arminian and Calvinistic Ministers of the Church of England. In two Letters to the Rev. John Overton, A. B. By E. Pearson, B. D. Rector of Rempston, Nottinghamshire, 8vo.

The Epistle of Paul to the Romans analysed, from a Development of those circumstances in the Romish Church by which it was occasioned. By J. Jones, 8vo.

Misericordia. By Dr Hawker.

Hints for Religious Conversation with the Afflicted, with Children, &c. By the late Rev. Mr. Richards.

MISCELLANEOUS.

Considerations on the late Elections for Westminster and Middlesex.

An Examination of the Report of the Committee of the House of Commons on the Claims of the Remuneration for the Vaccine Pock Inoculation. By George Pearson, M.D. F.R.S.

Remarks on Modern Female Manners

Three Discourses on Books.—I. On the Use of Books.—II. On the Result and Effects of Study.—III. On the Elements of Literary Taste. Delivered at the Anniversary Meeting of the Library Society at Chichester. Small 8vo.

Poems by Francis Wrangham, M.A. Member of Trinity College, Cambridge, 12mo.

Egypt: a Poem descriptive of that Country. Written during the late Campaign. By M.M. Clifford, Esq.

A Picture of Monmouthshire; or an Abridgement of Mr Coxe's Historical Tour in Monmouthshire. By a Lady.

A Tour, performed in the Years 1795-6, through the Taurida, the ancient Kingdom of Bosphorus, &c. By Maria Guthrie, described in Letters to her Husband, M. Guthrie, M.D. F.R.S. &c.

Statistical Survey of the County of Dublin; with Observations on the Means of Improvement. Drawn up for the Consideration, and by Order, of the Dublin Society. By Lieutenant Joseph Archer. 8vo.

Philosophical Transactions of the Royal Society of London, for the Year 1802. Part I. 4to.

Eighth Volume of the Transactions of the Royal Irish Academy.

The Celestial Companion. By R. Woolsey, folio.

Brief Memoirs of the late Rev. S. Wilton, D.D. Minister at the Weigh-house, Eastcheap, 8vo.

Nereis Britannica; containing all the Species of Fuci, Natives of the British Coasts; with a Description in English and Latin, and Plates coloured from Nature. By John Stackhouse, F.L.S. Fasciculus III. folio, with 5 coloured Plates.

Spence's Polymetis abridged; or, a Guide to classical Learning. By N. Tindal, A.M. Sixth Edition, with 28 Plates.

Geography, for the Use of Schools, on a Plan, so practical to Teachers, and so highly fascinating to Pupils, that it cannot fail to recommend itself to universal adoption the moment it is seen. By the Rev J. Goldsmith, A.M. Embellished with near 50 Plates

A new System of English Grammar; or English so illustrated as to facilitate the Acquisition of other Languages: with a complete System of Parsing. By R. S. Shillem, A.M. 12mo.

A General Pronouncing and Explanatory Dictionary of the English Language. To which is added, A complete Vocabulary of Scripture Proper Names. By G. Fulton and G. Knight, Teachers of English, 12mo.

An Historical Account of the British Expedition into Egypt. By Robert Wilson.

History of France. By Alexander Ranken, D.D.

The History and Antiquities of Reading. By the Rev. Charles Coates, LL.B. Vicar of Osmington, &c. F.A.S. and Chaplain to the Prince of Wales, royal 4to.

The State of Europe before and after the French Revolution. By Frederic Gentz, Counsellor at War to his Prussian Majesty. Translated from the German. By John Charles Herries, Esq. 8vo.

The History of the Anglo Saxons, Vol. II. Part I. containing a View of the Kingdoms and Piracy of the North, the Expeditions of Ragnar Lodbrog, and the Life of Alfred the Great. Part II. continuing the History to its Conclusion at the Norman Conquest. By S. H. Turner, F.A.S. 2 vols. 8vo.

Also by the same author, The History of the Anglo-Saxons, from their first appearance above the Elbe, to the Death of Egbert; with a map of their Ancient Territory, 8vo.

The Asiatic Annual Register; or, a View of the History of Hindostan, and of the Politics, Commerce, and Literature of Asia, for the Year 1801. Vol III. 8vo.

The History of Ilium, or Troy, including the adjacent country, and the opposite coast of the Chersonesus of Thrace. By the author of Travels in Asia Minor and Greece. With a Map, 4to.

FRENCH BOOKS IMPORTED.

Voyage en Islande, fait par ordre de Sa-Majesté Danois, contenant des Observations sur les Mœurs, les Usages des Habitants, une Description des Lacs, Rivières, Glacières, Sources chaudes, &c &c. traduit du Danois, par Gauthier de-la-Peyronie, traducteur des Voyages de Pallas, 5 vols. 8vo. avec un Atlas, 1 vol. 4to.

Dialogues Chrétiens sur la Religion, les Commandemens de Dieu et les Sacrements, 3 vols. gr. 8vo.

Entretiens sur le Suicide, ou Courage philosophique opposé au Courage religieux, et Réfutation des Principes de Rousseau, Montesquieu, &c &c. par Marie-Nicolas Silvestre Guillon. 1 vol. large 18mo.

Le Paradis de l'Ame Chrétienne, contenant divers Exercices de Piété, traduit du Latin de Horstrus, 2 vols. gr. 18mo.

Mémoires sur le Commerce des Negres au Caire, et sur les Maladies auxquelles ils sont sujets en y arrivant, par Louis Frank, ex-médecin de l'Armée d'Egypte, 1 vol. 8vo.

Sermons sur le Prix des Choses les plus importantes de ce Monde, suivis d'Exercices de Piété, par M. Zollikoffer, Pasteur de l'Eglise Réformée de Leipsic, traduit de l'Allemand, par M. le Professeur de la Veaux, 2 vols. 8vo.

Sermons sur divers Textes de l'Ecriture Sainte, par Henri Chatelain, Pasteur de l'Eglise Walonne d'Amsterdam, 6 vols. 8vo.

Sermons sur divers Textes de l'Ecriture

Sainte, par M. Romilly, Pasteur à Genève, nouvelle édition, 3 vols. 8vo.

Sermons de feu J. J. Juventin, Pasteur de l'Eglise de Chesne près Genève, 1 vol. 8vo.

Sermons prononcés à Genève, par M. le Pasteur Vernes, nouvelle édition augmenté d'un volume, et de son Eloge par son Fils, 2 vols. 8vo.

Sermons choisis de feu M. le Cointe, Pasteur et Professeur de l'Eglise, et de l'Académie de Genève, 1 vol. 8vo.

Sermons sur différens Textes de l'Ecriture Sainte, par feu M. Daniel de Rochemont, 1 vol. 8vo.

Sermons Nouveaux, par F. J. Durand. 2 vols. 8vo.

Sermons sur divers Sujets importants, par feu M. G. Laget, Pasteur de l'Eglise de Genève, 2 vols. 8vo.

Sermons, par M. D. Levade, 1 vol. 8vo.

Sermons, par feu M. Frédéric-Louis Petit-pierre, Pasteur à Neufchatel, 2 vols. 8vo.

Abrégé de l'Histoire Ecclésiastique, depuis la Naissance de Jésus Christ jusqu'à l'an, 1700, par J. Alphonso Turretin, Pasteur à Genève, 2 vols. 8vo.

Le Nouveau Testament de Notre Seigneur Jésus Christ, traduction nouvelle, revue et approuvée par les Pasteurs et Professeurs de l'Eglise, et de l'Académie de Genève, 1 vol. 4to.

Du Culte des Dieux Fétiches, ou Parallèle de l'Ancienne Religion de l'Egypte avec la Religion actuelle de Nigritie, 1 vol. 12mo.

Des Services, que les Femmes peuvent rendre à la Religion, suivi de la Vie des Dames Françaises les plus illustres en ce genre dans le 17me Siècle, 1 vol. 12mo.

Histoire Générale de la Naissance et des Progres de la Compagnie de Jésus, et Analyse de ses Constitutions et Privileges, 6 vols. 12mo.

RELIGIOUS INTELLIGENCE.

AMERICA.

AN account has lately been published of "A Revival of Religion" in the State of Kentucky, attended with circumstances which render it peculiarly entitled to notice. A letter of the Rev. G. Baxter, Principal of Washington College, dated the 1st of January, 1802, states, that a year before, the whole of that country was remarkable for vice and dissipation, and a majority of its inhabitants were professed infidels; but, that, in the course of the spring and summer of 1801, such salutary effects were produced by the preaching of the Baptist and Presbyterian Ministers, that Kentucky became an uncommonly moral place. "A profane expression, it is said, was scarcely heard; a religious awe seemed to pervade the country; and some deistical characters confessed, that from whatever cause the revival might originate, it certainly made the people better. Its influence was no less visible in promoting a friendly temper," whilst a spirit of lively and fervent devotion was universally prevalent.

Thus far we rejoice, with every true Christian, in the effects which appear to have been produced: they are the proper fruits of Christianity. It is, therefore, with regret that we find the account to contain some things which are open to objection.

Assemblages having met for social worship in the open air, consisting, in some cases, of 8, 10, or 12,000, and in one instance of 20,000 people, it became necessary for several ministers to officiate at the same time in different parts of the same congregation, and many of the hearers wandering from preacher to preacher, an appearance of confusion and disorder was created.

The length of the worship formed another extraordinary circumstance. "The people," it is said, "after they were dismissed, shewed a strange reluctance at leaving the place; they generally continued some time in the meeting-house, in singing or in religious conversation." "At Cane-Ridge they met on Friday and continued till Wednesday evening, night and day, without intermission either in public or private exercises of devotion, and with such earnestness that heavy showers of rain were not sufficient to disperse them. On other sacramental occasions, they generally continued on the ground until Monday or Tuesday evening; and had not the preachers been exhausted and obliged to retire, or had they chosen to prolong the worship, they might have kept the people any length of time they pleased."

But by far the most remarkable circumstance was, "that the people began to fall down in great numbers under se-

rious impressions, even during the most solemn parts of divine service," exciting, as might be expected, universal astonishment, and a curiosity which could not be restrained. Many crowded round the individuals who had fallen, in order to see how they were affected, and thus impeded the service; until at length, "the falling down became so familiar as to excite no disturbance. When persons fell, those who were near took care of them; and every thing continued quiet until the worship was concluded. At Cane-Ridge sacrament, not less than 1000 persons fell prostrate to the ground, among whom," it is added, "were many infidels." At another sacrament, "the number that fell was thought to be more than 300."

The account given by Mr. Baxter of this phenomenon is as follows:—"Immediately before they (viz. the people who fall down) become powerless, they are seized with a general tremor, and sometimes, though not often, they utter one or two piercing shrieks in the moment of falling. Persons in this situation are affected in different degrees; sometimes, when unable to stand or sit, they have the use of their hands, and can converse with perfect composure. In other cases they are unable to speak; the pulse becomes weak, and they draw a difficult breath about once in a minute: in some instances, their extremities become cold, and pulsation, breathing, and all the signs of life forsake them for nearly an hour. Persons who have been in this situation have uniformly avowed, that they felt no bodily pain; that they had the entire use of their reason and reflection; and when recovered, they could relate every thing that had been said or done near them, or which could possibly fall within their observation. Persons have sometimes fallen on their way from public worship, and sometimes after they had arrived at home; and, in some cases, when they were pursuing their common business on their farms, or when retired for secret devotion. Numbers of thoughtless persons have fallen as suddenly as if struck with lightning; many professed infidels, and other vicious characters, have been arrested in this way, and sometimes at the very mo-

ment when they were uttering blasphemies against the word. This falling is common to all ages, sexes, and characters."

We have felt considerable reluctance in bringing these strange transactions to the knowledge of our readers, but considering ourselves in some degree pledged to afford them a correct account of the state of religion, we did not feel at liberty to overlook so material a piece of religious intelligence. We should conceive, however, that we failed in our duty, if, while we exhibited the facts which have taken place, we omitted those comments, which a regard to truth, and to the interest of real religion, seem to us to require. We deem it the more necessary to do this, as the Editors of the Evangelical Magazine have stated that account of Mr. Baxter, from which we have given extracts, and which they have given at length, to be *the most correct, judicious, and satisfactory they have seen*, and have not expressed their disapprobation of any of the circumstances which we have related.

In this representation of Mr. Baxter's account we can by no means concur; for, to say no more, he seems to us to regard some appearances, which are of a very doubtful and suspicious nature, as marks of conversion. The strange occurrence, for instance, of falling down, is spoken of, not merely as a weakness to be tolerated, but as an effect to be rejoiced in of the presence and power of God. No doubt seems to be expressed respecting the real conversion of those who thus fell down; and although the circumstance of falling down is not made the only evidence, yet it is brought forward in such a manner as to imply, that it must be regarded as no very doubtful evidence of the operation of divine grace.

We are too well acquainted with the weakness and inconsistency of man, to argue, that such extravagances may not, in certain cases, attend a real change in a man's religious state; but to regard them with complacency, as probable indications of sincere conversion, is, on the most favourable supposition, to substitute mere animal feeling,—the effect of sympathy or of

something worse—in place of the solid and essential graces of the Christian character. If a man is taught to date his conversion from the period of his *falling down*, that strange event will naturally acquire a vast importance in his eyes. He will despise the more slow and ordinary methods of instruction, and he may even be influenced to continue in his former ignorance, by the circumstance of his having a singular and surprising tale to relate, which, whilst it is considered as placing his conversion beyond a doubt, may, nevertheless tend to generate conceit, and spiritual pride; and by rendering him high minded, may lead to a relapse into sin, and, perhaps, to a final apostasy.

Let it be remembered, in confirmation of the view now given, that very violent emotions are generally found to be short-lived. The Rev. Mr. Edwards, Mr. Berridge, Mr. C. Wesley and others, who had an opportunity of narrowly considering the subject, were of a similar opinion, and it has derived considerable support from occurrences which, within the last ten years, have taken place in the West Indies. The writer of these remarks has himself known many who have sustained, in what they were taught to conceive the moment of their conversion, bodily emotion of a similar and no less violent kind; but truth compels him to state, that though some good moral effects seemed to accompany them, in the end both the religion and the morality entirely disappeared. Such, indeed, may be expected to be the effect of establishing unscriptural tests of conversion.

It may also be remarked, that the appearances spoken of by Mr. Baxter as supernatural, appear to us to be perfectly natural. The sympathetic nature of all violent emotion is well known

to those who have studied the moral and physical constitution of man; and, in the case under consideration, there are many things likely to increase its power and prevalence. When men are made to believe that falling down is a sure, or even a probable, proof of conversion, they readily yield to the impassioned tones of the preacher, and encourage in themselves a sympathy with those who scream and are falling down around them. This is true, especially of weakly and nervous persons; and the want of sleep, long fastings, protracted attendance on divine worship, as well as crowded audiences, must greatly add to the effect. Ministers, therefore, ought to be very fearful of using language which may lead uninformed or enthusiastic minds to regard such things as a probable indication, and still more as a decisive proof, of conversion.

It is a well known fact, that, in general, these strange emotions are not so involuntary as they appear to be; for it has usually been found to be very easy for the preachers to repress them whenever they are inclined to do so.

Having already extended this article to a great length, we shall now bring it to a close. But let us first request any one, who may doubt the justice of the preceding observations, to weigh well this question, Whether he can ascribe to God, the God of order and wisdom, such wild and disorderly effects as have been described? May they not even be the devices of that enemy, who is emphatically called in scripture "the Deceiver" of the world, who would thus delude men into a false estimate of their spiritual state, and also bring into disrepute the common, but far more valuable, effects produced by the zealous and faithful preaching of the Gospel?

VIEW OF PUBLIC AFFAIRS.

THE course of events during the present month, which has eluded the prescient sagacity of the most acute and enlightened politicians, is calculated to furnish many useful topics of reflection to the CHRISTIAN OBSERVER. Although a year has scarcely passed since

it pleased Providence to bless us with the return of peace, apprehensions have already been excited for its continuance. That this peace may prove lasting has been the object of our ardent prayers; but, at the same time, the experience which has been acquired of Bonaparte's

thirst for dominion makes it less an object of confident expectation than of earnest desire. Scarcely had Bonaparte affixed his signature to the preliminary treaty, and been thus delivered from the powerful hostility of Great Britain, than he manifested the restlessness of his ambition by assuming the government of a great part of Italy, and thus virtually annexing that rich and populous country to France, already swelled with conquests far beyond her natural size. Indeed, since that period, scarcely one month has passed which has not witnessed the adoption of measures, on the part of the French Government, calculated to excite the jealousy and apprehension, and to affect the independence of other nations. But not to dwell on more remote events, which begin to lose their importance in the rapid succession of new and interesting occurrences, we mean at present to advert only to the recent conduct of Bonaparte.

Trusting, perhaps, too much to his good fortune, the weight of his name, and the influence of his superior talents; to the immense resources of France, which are now under his sole and absolute direction; and to the ascendancy over the minds of men, which his past success and his present imposing arrogance of demeanour have given him; he has of late been less careful than formerly in concealing his insatiable love of power, and his desire of dictating the law to Europe. He evidently aspires to be the arbiter of her destinies, and his experience seems to justify the hope of success. He has united all the power of Italy and France in his own person; he has annexed Piedmont, the key of Italy, to France; Liguria and Etruria are but provinces of his empire, completely at his disposal; Holland seems only to wait a proper opportunity of becoming a French presidency; yet Europe has calmly looked on. Relying on the continuance of this supineness, and intoxicated with his unexampled success, he has recently ventured to assume the arbitrary regulation of the Germanic empire, and to parcel out at pleasure, and without even consulting the Emperor, its kingdoms, principedoms, and bishoprics. He

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now also meditates the subjugation of Switzerland, the only remaining barrier against his designs on Germany; and as a step to it, that country is commanded, with the voice of a master, to execute his arbitrary mandates. Should he succeed in these instances, his encroachments will probably extend further. But the unexpected firmness of the Emperor in refusing to sanction his unceremonious partition of the empire, and the gallant opposition of the Swiss to his imperious dictation, have, for the present, roused a spirit of resistance which, if directed with wisdom and vigour, may still rescue Europe from the despotism of France. The change which has taken place in the policy of the Emperor of Russia seems to favour this hope. Europe saw him, with surprise and concern, made, for a time, a tool in promoting Bonaparte's plans of aggrandizement; and, with the immense weight of his influence united to that of France, overawing not only the diet of Ratisbon, but every other power whose interference might be of use. But he seems now to have opened his eyes, in some measure, to the folly of this line of conduct; and the recent changes which have taken place in his cabinet, are said to be decisive proofs of the decline of the French interest at Petersburg.

It is the fate of Switzerland, however, which, as being more imminent, is, at this moment, more particularly interesting. No sooner were the people of Switzerland enabled, by the removal of the French troops, to speak their sentiments of the constitution manufactured at Paris, which, without any regard to their customs, prejudices, and feelings, had been forced upon them, than they rose with unexampled unanimity, drove out their mercenary government, and asserted their independence.

After such a strong expression of the national sentiment, France, it might have been hoped, from shame, if not from principle, would not have ventured to interfere. The proclamation of the First Consul has, however, dissipated all such expectations. It is a paper so replete with haughty and insolent assumption, and lofty supercilious arrogance, that it could not fail to cause

a great sensation, not only in Switzerland, but in every corner of Europe. What may be its effect in provoking the resistance of the Swiss, or in rousing the great powers of Europe, by powerful interposition, to rescue Switzerland from the tyranny of French protection, and to put a stop to a system of aggression and encroachment, which threatens to destroy their own independence, time only can discover.

The part which our own government may have taken on this occasion is properly concealed from the public. It is, however, generally supposed that the language of spirited remonstrance has been employed to check the further extension of French dominion. That for the present it will be effectual, without the justly dreaded renewal of hostilities, we entertain a strong hope: Bonaparte cannot be willing at the present moment to involve himself in another war, which in such a cause could not but be extremely unpopular in France, and might furnish plausible pretexts of opposition to those who are disaffected to his government. It would be attended also with the complete annihilation of all his commercial and colonial plans. He will, probably, therefore, without relinquishing his ambitious designs, bend to the pressure of present circumstances, and suspend his projects of empire, until an opportunity, more favourable for their execution, shall arrive.

While we feel it to be our duty thus to trace the course and probable consequences of political occurrences, we would do it under a deep conviction of our own short-sightedness and ignorance, and under the constant recollection that all the changes of states, as well as every other event, are under the absolute direction of infinite wisdom, and infinite goodness. The insatiable ambition of Bonaparte; the power and resources of France; the tame submission, or the resolute resistance of the nations of Europe, are no more than instruments of God's sovereign will. The continuance of peace, or the renewal of war, are no less under his control; and, doubtless, they will all be over-ruled, however unlikely in human estimation to answer that end, to

the accomplishment of *his* promises of the final and universal triumph of the Redeemer's kingdom: a consideration which cannot fail to support and comfort the mind of the true believer in the darkest and most discouraging circumstances, either of private affliction or public calamity.

FRANCE.

The Government of France seems to give great attention to commerce and manufactures; and it is said that unwearied efforts are making to draw from this country the most skillful of our mechanics and manufacturers. The First Consul has regularly attended the exhibitions of the productions of French industry at the Louvre, and endeavoured to excite that emulation which is likely to promote improvements. No injury to Great Britain, however, either in her trade or manufactures, is to be apprehended from this policy on the part of France. To supplant her in either, appears in the relative circumstances of both countries impracticable; while the increased activity of commerce in France is only likely to furnish fresh employment to British industry and capital.

By a Decree, passed so far back as the second of July, the First Consul prohibits the entrance, into the continental territory of the Republic, of all negroes, mulattoes, and persons of colour, unless provided with special passports from the colonial magistrates, or a protection from the minister of the marine and colonies. Whether this decree has proceeded from the fear of some plot among Toussaint's adherents, or, as is more probable, from a wish to prevent any correct information respecting West Indian transactions from finding its way into Europe; or whether it be a mere ebullition of consular resentment, for the obstruction of his colonial projects, does not appear; but it clearly shews what absolute and unmodified dominion Bonaparte is enabled to exercise over the persons of all classes of his subjects.

The French official paper has continued for some time to observe a guarded silence with respect to the affairs of Switzerland, a circumstance which seems to indicate the unpopularity in France of the First Consul's attack on the liberties of that country.

And yet, if we may credit the representations of Camille Jordan's celebrated pamphlet, for which he is now suffering a rigorous confinement in the Temple, the general disgust which the very name of liberty now excites in that country, would rather favour the attempt to extinguish it in the vicinity. The remarks of this author, formerly one of the deputies to the legislative body, upon this subject, will probably be interesting to many of our readers.

"At that name of liberty," he observes, "what prejudices arise; what signs of terror are manifested by some; what expressions

of ridicule by others. What! can you still pursue so dangerous a chimera? Are you not yet undeceived by the many bloody examples which have been placed before you? Alas, the people, in whose favour you seem to exert yourselves, are willing to dispense with your solicitude. They are no longer duped by the illusive ideas of liberty; they are convinced of its dangers; they are sensible they are not formed for it. Let us hasten to convey to our profoundly-skilled statesmen, our learned interpreters of the public opinion, what are our real and undisguised sentiments. The people are disgusted at the name of liberty. Yes! we can but too easily divine the nature of that liberty you seek to give us; that liberty which is founded on the absurd principles of democracy; that liberty which exaggerated the rights of nature; recognized crime as the medium of success; conferred on executioners the titles of apostles; converted the government into a frightful system of despotism; dictated to the convention and to the directory all those laws, the remembrance of which excites, in the breast of every honest man, execration and horror, filled France with ruin and dismay, and Europe with terror; and which presents itself to our imaginations, accompanied with all the dreadful attendants of destruction, despair, and death. Alas! the horror experienced at the name of liberty has but too justly been excited among a people who have been so cruelly deceived. What nation has ever suffered like France? What nation ever combated with such an excess of valour, or more at the risk of annihilation than France has done? What interest have we then in supporting the cause of a guilty party, who are, perhaps, meditating the return of scenes similar to those we have endured? Ah! how many men are there who espoused that party from mistaken notions, who now acknowledge their errors, deplore the arbitrary acts of which they set the example, and shed tears at the idea of the odium and disgrace with which they have sullied the noblest of causes. How imperious is the duty imposed upon them—now they are under the entire protection of the law—to endeavour to efface in the public mind the memory of their errors, and to avoid the revival of an odious opposition, the bare apprehension of which, at all times exaggerated, may perhaps become the surest instrument of an absolute power.”

Those mistaken notions of liberty, which the horrors of the revolution gave birth to in France, and which have endeared to the French the return of a worse than their ancient despotism, are then contrasted with the realities of true freedom, as they exist in England and America.

“But there is another species of liberty; a liberty founded on wisdom, whose operations are regular, fixed, and determinate; a liberty, for the maintenance of which every citizen interested in the preservation of order and civil society is called upon to exert him-

self. It is that liberty which no less restrains the licentiousness of the mass of the people, than the despotism of an individual; which thinks that reforms, even the most useful, are dearly purchased by a drop of human blood, or an act of private injustice; that liberty of which we had a transient glimpse at the dawn of the revolution; which at intervals has reappeared during its progress; which gave birth to whatever was honourable, and the virtuous organs of which were by turns proscribed; that liberty which the most enlightened nations of the world enjoy; which flourishes in England, triumphs in America, and in all ages has been the idol of every generous breast, and the principle of the glory and prosperity of nations; it is that liberty which the French disdain and have banished from their country.”

We need not wonder at the fate which the author of these sentiments has undergone. It perfectly accords with the policy which still leads Bonaparte to forbid the importation of English Newspapers into any part of France.

It is reported that in the treaty which was lately concluded between France and Algiers, there were some articles of a nature highly advantageous to the former power which have not been made public. Two of the best harbours belonging to Algiers, are said to have been given up, to be fortified and garrisoned by France; one of them the excellent harbour of Bonna, exactly opposite to the island of Sardinia.

The Chief Consul, it is said, is about to visit the Netherlands.

ITALY.

The Acts passed by Bonaparte, in his quality of President of the Italian Republic, daily tend to shew that this new state has no independent existence, and is considered merely as a province of France. A decree which has lately been issued, places its resources absolutely at the disposal of the First Magistrate of France. Bonaparte here commands all the arms, and warlike ammunition, found in the Italian Republic, to be delivered up to France, excepting as much as may amount in value to 4,000,000 livres. The pretext on which this extraordinary decree is founded, probably is, that these places were once conquered by France. But, it is evident, that the whole resources of the Italian Republic, may, by the same logic, be laid claim to.

SWITZERLAND.

The situation of Switzerland has continued to occupy the attention, and interest the feelings of all Europe; and particularly of this country, where the blessings of rational liberty and national independence are better understood, and more justly appreciated than they are by any other nation. The success which has attended the first efforts of the malcontent party, seems to have consolidated their force to a degree which was scarcely to be looked for. The defeat of the forces of the government under the walls of Berne, and the consequent surrender of that city to

the assailants, which took place on the 18th of September, have served to unite such of the Swiss as were before wavering and irresolute, in a determination to assert their freedom; and little doubt can now be entertained, that the cause of the insurgent party, so called, is the cause of a decided majority of the Helvetic Cantons opposed to the mercenary or timid adherents of the government instituted by France. The members of that government, on being driven from Berne, retired to Lausanne, where they still continue. The affairs of Switzerland have since returned to their ancient channel, with a surprising rapidity, and the old federative government seems to be the object of the general choice. An Helvetic Diet, formed agreeable to the ancient regime, has assembled at Schwitz, and has agreed on the plan of constitution, to be submitted to all the cantons. The substance of this plan is, that Switzerland shall form one federal republic, divided into cantons, each canton governing itself according to its own will, and exercising all the rights which it formerly possessed, and naming a deputy to the Diet, who shall act agreeably to instructions from his constituents; that the Diet shall deliberate on war and peace, repeal cantonal laws prejudicial to the confederation, settle the contingent of troops and money to be furnished by each canton, and appoint generals and envoys; and lastly, that all the Swiss shall be soldiers, no one being even allowed to exercise the rights of citizenship, nor to exercise a profession, nor to marry, who has not a musket, sword, and pouch. Aloys Reding, who may be considered as the author of these changes, has been appointed President of the Diet. The ancient form of government is said to have been established in many of the cantons.

As the First Consul of France had avowed a determination not to meddle in the affairs of Switzerland, some hope was entertained that he would have had the wisdom, if not the magnanimity, to acquiesce in the clear and unequivocal declaration of the public sentiment, which had been made in that country; but this hope has proved completely delusive, for no sooner was he made acquainted with the success of the popular party against the government which he had patronized and in fact created, than a manifesto was issued from the Court of St. Cloud, which speaks more strongly than any comment can, the undisguised and insatiable ambition of Bonaparte, and his total indifference to the estimation in which his character or conduct may be held by the other nations of Europe.

"Inhabitants of Helvetia, for these two years you have held out an afflicting spectacle to the world. Jarring factions have alternately seized on the reins of power, and signalized their fleeting authority by a system of partiality, which at once argued their weakness and their inability.

"In the course of the tenth year, your go-

vernment wished that the few French troops which were in Helvetia should be withdrawn. The French government willingly availed itself of the opportunity to pay deference to your independence; but shortly after your various parties began to resume their wrath; the blood of the Swiss was shed by the hands of Swiss.

"You have been quarrelling three years without understanding each other; were you left any longer to yourselves, you would be killing one another for three years more, without knowing for what! Your history, moreover, proves that your intestine divisions have never been terminated, but by the efficacious interference of France!

"It is true, I had adopted the resolution not to meddle, in any manner, with your affairs; I uniformly saw your different governments ask me for advice and never follow it, and now and then to make a bad use of my name, according to their interests or their passions.

"But I neither can, nor ought to be insensible of the evils to which you are a prey; I retract my resolution; I shall be a mediator between you; but my mediation shall be efficacious, such as becomes the Great Nation, in whose name I speak.

"Five days after the notification of the present proclamation, the Senate shall assemble at Berne. Every kind of magistracy which may have been established at Berne, since the capitulation, shall be annulled, and shall cease to act with authority: the prefects shall return to their posts: all the authorities which may have been established, shall cease to assemble: the armed bodies shall disperse: the first and second Helvetic demi-brigades shall form the garrison of Berne. Troops, only such as have been on the establishment upwards of six months, shall continue to serve: in fine, all the disbanded individuals of the belligerent armies, and who are now up in arms, shall lay them down at the Municipality of the Commune to which they belong; the Senate shall send three Deputies to Paris, each Canton may also send one.

"All the citizens who, within these three years have been landammans, senators, and who have successively filled situations in the central authority, may repair to Paris, for the purpose of pointing out the means of restoring union and tranquillity, and reconciling the jarring interests.

"Inhabitants of Helvetia, resume your hopes.

"Your native land is on the brink of the precipice; but it shall immediately be rescued from it; all honest men will second so generous a project.

"But if (which I am far from thinking) there should be among you a great number of individuals, not gifted with sufficient virtue to make a sacrifice of their passions and their prejudices to the love of their country—people of Helvetia, you must have strangely degenerated from your ancestors.

"There is no reasonable man, who does not

see that the mediation which I take upon myself, is, with respect to Switzerland, a *blessing of that Providence* which, in the midst of so many, and so great convulsions, has watched over the *existence and independence* of your nation, and that such mediation is the only measure to which you can resort for the purpose of preserving both.

"For it is at length time you should be convinced, that if the patriotism and the union of your forefathers founded your republic, the mischievous intentions of your factions, if they continue, will infallibly ruin it; and it would be painful to think that, at a period when several new republics have been formed, fate should have marked the dissolution of one of the most ancient.

(Signed)

"BONAPARTE."

With the above proclamation Gen. Rapp, one of the First Consul's Aid-de-Camps, was dispatched to Switzerland, but the full effect of his mission is not yet known. At Lausanne, where he was of course welcomed with open arms, he received from the Helvetic Senate every assurance of submission to the will of the First Consul, and of *gratitude* for this fresh testimony he had given of his *benevolence* towards the Helvetic people. The members of the Diet of Schwitz have, however, shown an evident disinclination to yield to the imperious dictation of Bonaparte; and though they are said to have agreed to a short suspension of arms, yet no definitive answer has yet been given to his proclamation. Their answer will materially involve the destinies of Switzerland, particularly as Bonaparte has threatened, that should it prove unfavourable to his views, an army of 40,000 men will be directed to march in order to reduce the refractory to a compliance.

HOLLAND.

In this country strong apprehensions have been entertained of a counter-revolution, to be effected by the influence of the Generals Dandels and Dumonceau, and one object of which was stated to be the placing M. Schimmelpenninck at the Head of the Batavian Republic, with the title of Consul. If this plot really had an existence, of which there is considerable doubt, the efficacious interference of the French Government has for the present crushed it. Bonaparte has assured the Dutch Directory of his protection and support.

GERMANY.

We mentioned in our last that the Diet of Ratisbon had accepted the plan of indemnities proposed by the mediating powers. To this *Conclusum* the Imperial Delegate entered a cautious but firm protest, in which the incompatibility of the proposed plan, with the Treaty of Luneville, was strongly insisted on, and the Diet required to re-consider its resolution. In reply to this rescript, the French Minister laid a note before the Diet, which furnishes an additional proof of the arrogance of the First Consul, and of his utter disregard of those rules, not only of propriety and deco-

rum, but of mutual confidence and good faith, which ordinarily regulate the conduct of independent states towards each other. He scruples not to make a public disclosure of negotiations which he allows were "entered into under the seal of confidence, and the secret of which ought consequently to have remained sacred;" but he excuses himself by saying, that he had been constrained to it "by the value which he places upon the opinion and esteem of the brave and loyal German people;" a motive which will scarcely be regarded as a compliment to the acuteness of their moral perceptions. The secret which he affects to divulge, is, that the Emperor had made such propositions to him, during the negotiation which preceded the opening of the Diet at Ratisbon, as would have "erased Bavaria from the list of powers." "Justice and generosity," it is added, "which are always first heard in the heart of the Chief Consul, made it a law to him to forget whatsoever offences the Elector might have given to France, and not to suffer the destruction of his enfeebled and menaced state.—The hereditary states of the Elector, as well as the possessions destined to him as indemnities, are naturally and indispensably placed under the protection of the mediating powers: and the *First Consul personally will not suffer* the important place of Passau to remain in the hands of Austria, or that she shall obtain any part of the possessions of Bavaria on the right of the Inn." To this last resolution of the First Consul, as well as to the proposed plan of indemnities, the Russian Minister likewise declared his adherence.

The reply of the Austrian Plenipotentiary to the French Minister's note denies, in the strongest terms, that it ever was the intention of his Imperial Majesty, as the First Consul asserted, to deprive the Elector of Bavaria of his dominions; and concludes with stating, that "his Imperial Majesty has already given every assurance with regard to the city of Passau, which could be expected from his justice and moderation. He is ready to give up that city to whoever by the final arrangement of the Indemnities it may appear legitimately to belong."

Not only the French and Russian Ministers, but the Majority of the members of the Diet, have been very urgent in their applications to his Imperial Majesty to ratify the *Conclusum*; but he has continued firm in refusing his sanction to it; and according to the latest advices, it would appear that the delay thus interposed, had been particularly well timed; as the Emperor of Russia, who seemed, through some very unaccountable bias, to have lent himself to the ambitious and disorganising projects of Bonaparte, had begun to perceive the impolicy of his conduct, and to acknowledge the just pretensions of the Emperor of Germany. Thus, contrary to the general expectation, the resistance of the House of Austria to the arbitrary dictation of the mediating powers, is likely to be so far efficacious,

as to lead to a considerable modification of the proposed plan of indemnities. The affair, however, is by no means adjusted, and many obstacles are still likely to occur to its final arrangement.

RUSSIA.

Several very important changes have taken place in the Russian Ministry, occasioned partly, it is said, by the cavalier manner in which the French Government, notwithstanding the Emperor's intercession for the restoration of the House of Savoy, has taken possession of Piedmont. Be that as it may, the change is likely to be favourable to the peace of Europe, as it is said to have detached Russia in a considerable measure from the interests of France, and to have produced a disposition in her government to support the just claims of the House of Austria, and to set some boundaries to the aspiring pretensions of Bonaparte.

The Emperor has ordered that the loss sustained by British subjects, through the embargo laid on their ships by the Emperor Paul, shall be made good. According to the determination and verification of the commission of Liquidation, the whole sum amounts to 700,000 rubles.

MALTA.

The delay which has taken place in the evacuation of this island by the British troops, has given rise to various surmises; and it has been rumoured that it was the intention of our government to retain possession of it, as some counterpoise to the preponderating power which, since the ratification of the treaty of Amiens, Bonaparte hath acquired in the Mediterranean. The most probable reason, however, is, the refusal of the Emperor of Russia to undertake the guarantee of the new constitution assigned to that island, and the inability of the King of Naples to furnish within the time prescribed by the treaty, the requisite number of troops for its garrison. A new Grand Master has at length been chosen, and expectations are held out that the Neapolitan troops will shortly be sent to the island.

The whole of the property which the order of Malta possessed in Spain, has been annexed to the domains of that crown.

AMERICA.

We learn with pleasure that the fever which prevailed at Philadelphia and New York had lost so much of its violence, towards the end of August, that the inhabitants thought it unnecessary to remove from their usual places of abode. The city of New York, in particular, was said to be in a state of health.

The Spanish Government in North America, unable to make efficient opposition to the predatory warfare of General Bowles and his Indian followers, is said to be negotiating a treaty of peace with them.

FRENCH WEST INDIA ISLANDS.

It is not easy to ascertain the degree of credit which is due to the accounts received

from this quarter of the world. The French official statements have frequently asserted the re-establishment of tranquillity and the restoration of industry in the islands of St. Domingo and Guadaloupe; but they have always been contradicted by incidental expressions, which plainly prove the continuance, on the part of the negroes, of a system of predatory nocturnal incursion, which must be more harassing to European troops than a regular warfare.

Letters received from America, but which seem to require authentication, state, that eight thousand troops, and five sail of men of war, had arrived at the Cape on the 3d of August; and that the day after their arrival the Negroes, headed by Toussaint's sons, who had joined them, stormed a fort not far from the Cape, and killed every Frenchman in it; and, that a few evenings after, an engagement took place so near the town, that the report of the guns was distinctly heard by the people on board the vessels in the harbour. The event was not known. The breach of faith, and arbitrary seizure of Toussaint and some of the Chiefs of his party, are said to have operated differently from what was expected; and that the great mass of the negroes have again taken to the woods for self-defence, and for vindictive purposes.

All accounts agree in representing the mortality which the fever has caused among the European troops in St. Domingo, to be very great. At Guadaloupe it appears to have been no less destructive, the commander in chief Richepanse, and several other general officers, having fallen victims to it; and scarcely an individual having altogether escaped its influence. The following extracts from the last official dispatch of the Governor of that island will throw some light on its present situation, keeping in mind at the same time, that being the *official*, it is probably the *most favourable* account which can be given.

"The remainder of the rebels, whose flight into the woods prevented the army from reaching them, consists of some hundreds of scattered Negroes, the half of whom only are armed. The number does not exceed that of the Negroes formerly called Maroons in the colony. Their expeditions are in general confined to secret incursions into the level country to carry off a few cattle and manioc.

"I have discovered their retreats, and hunt them down. That system of war was adopted by General Richepanse, and executed by General Gobert with the greatest success. To pursue them into the woods, however," it is added, "is useless, when we are not sure of finding them.—These woods are immense and impenetrable. The morres on which they rise are steep, and form peaks about a great number of rivers and streams that traverse them in every direction. There is no place in the world more proper, in every respect, for concealing Brigands. When, with the certainty of finding them, infinite pains have been taken

to arrive at the place where they are, some of them only can be come up with: the band disappears like lightning.

"To escape, they throw themselves down the steepest precipices; they then follow the current of the water through the rocks, so that their traces cannot be discovered, and absolutely become invisible. To all these difficulties is added a reason which ought to render incursions into the woods less frequent. Almost all the soldiers who have undertaken them inconsiderately, have been attacked by the malady. Even the people of the country cannot support them at this season; and a serious illness is generally the consequence of a three days incursion into the woods.

"The unexampled malady which this year has ravaged the American colonies, has been felt at Guadaloupe, but I have the satisfaction of being able to announce to you that it has abated, and we have more convalescents than sick; but the state of convalescence is long and painful; and I cannot dissemble, that in chasing the Maroons, the soldiers too often forget the orders given them to be careful of their health, and not to abandon themselves entirely to the impetuosity of their courage, which induces them to undergo fatigue beyond their strength.

"At present almost all the blacks belonging to the plantations have returned. They labour as during the most peaceable times. The inhabitant who wishes to remain on his plantation, and does not believe himself exposed, is sheltered from all uneasiness. The Maroons are never more than three or four together, and are much less numerous than they

were at the most flourishing periods. Almost all the chiefs, and particularly those who were most dreaded, are in our hands; and I am fully convinced, that neither this nor any other colony was ever in a safer state. The greatest enemy we have in this country is the malady."

A decree of General Leclerc has been published, establishing at St Domingo the Catholic, Apostolic, and Romish Religion, as *the only one which can be publicly exercised in the colony*; and declaring, that Sunday shall be the day of rest for persons employed in the public service.

Both at Guadaloupe and St. Domingo, very heavy taxes have been imposed by the commanders in chief, and the merchants of the former place are said to have been ordered to pay a forced loan of a million livres: so that, between the exactions of government, the devastations of the negroes, and the ravages of disease, these colonies must be deplorably circumstanced. Their situation, however seems to have excited no commiseration in the breast of the consuls, who have recently decreed, that the grants and leases of all plantations, houses, and stores, in the islands of St. Domingo and Guadaloupe, are void on the general ground that they had been obtained at a price inferior to their value in cases of emigration and absence. The whole of the colonial property is thus placed at the disposition of the government: and the First Consul and General Leclerc will, no doubt, find, in the administration of it for the public good, a fruitful source of emolument.

GREAT BRITAIN.

THE delay which has occurred in the arrival of the French ambassador in this country, the increased activity which has been observed in the departure and arrival of foreign couriers, and the sudden equipment and despatch of some vessels of war, have contributed, during the present month, to excite many fearful apprehensions respecting the duration of the peace, so lately concluded with France. That there has existed some recent ground of dispute with that country seems probable; but whether it respects the interference of Bonaparte in the affairs of Switzerland, the non-evacuation of Malta, or some other occurrence, is wholly a matter of conjecture. The symptoms of an approaching rupture, we are happy to say, are thought to have considerably abated during the last week, and we very earnestly hope that they will soon en-

tirely disappear. The doubtful state of our political horizon has considerably depressed the price of the public funds, which still continue low. Omnium has sold at a discount of from $9\frac{1}{2}$ to $10\frac{1}{2}$ and 3 per cent. Consols at from $67\frac{1}{2}$ to 68 per cent.

British commerce, after the first shock occasioned by the change in the political relations of Europe, appears at length to revive. The restoration of peace, instead of effecting instantaneously any great increase and improvement of our trade, seemed to produce a momentary pause and derangement of almost all commercial speculations; and many specious reasons were alleged to shew that, by the ascendancy of France on the continent, and by its jealousy of the success of our traffic, the commercial prosperity of the British empire must immediately and fatally

decline. By the following authentic statements, however, it would appear that those reasons were fallacious, and the fears which suggested them vain.

| | |
|---|---------------|
| For the first half of the year 1801, the gross amount of Our exports was to the value of | £. 11,012,250 |
| For the first half of 1802, the Exports have been of the value of | 17,174,231 |
| The gross value of the Imports into the Port of London, for the half year ending on the 5th of July last, was | 4,427,776 |

The produce of the Excise for the months of July and August last, was at the average rate of 270,000*l.* sterling weekly, or *fourteen millions* a year.

The numerous depredations which are daily occurring in the metropolis and its vicinity, and which, in some instances, have been unusually bold and daring, and attended with circumstances of great atrocity, seem to call for the energetic interference of the executive government. An active and vigilant system of police seems to be particularly requisite at the present moment, when such numbers of soldiers and sailors, unaccustomed to a regular course of industrious exertion, and infected with the vicious habits of a military life, are set loose from the wholesome restraints of discipline, and returned into the bosom of society. It would reflect no credit on our municipal institutions, if it should be in the power of a few lawless desperadoes, to endanger the safety of the peaceable passenger even in the public streets, and to render the customary securities of private dwellings inadequate to their purpose. We trust that the wisdom of government will meet this growing evil with new and efficacious measures of repression.

** * As the Parliament is soon to meet, we here insert a correct List of the Members returned to the House of Commons, which will probably be acceptable to our Readers.*

THE HOUSE OF COMMONS.

Those printed in *Italics* are new members.

SPEAKER—Right Hon. C. Abbot.

Abingdon, Thos. Theoph. Metcalf, Esq.
 Agmondsham, T. Drake Tyrwhitt Drake and Charles Drake Garrard, Esqrs.
 St. Alban's, W. S. Poyntz and *Hon. James Walter Grimstone*, Esqrs.
 Aldeburgh, Sir John Aubrey, Bart. and *John Macmahon*, Esq
 Aldborough, C. Duncombe and *John Sullivan*, Esqrs.
 Andover, T. Asheton Smith and *Hon. Newton Fellowes*, Esqrs
 Anglesea (County of) *Hon. Arthur Paget*.
 Appleby, J. Courtenay and *Philip Francis*, Esqrs.
 Arundel, *Lord Andover* and *John Atkins*, Esq.
 Ashburton, *Sir Hugh Inglis* and *Walter Palk*, Esq.
 Aylesbury, J. Dupre and *R. Bent*, Esqrs.
 Banbury, Dudley North, Esq.
 Barnstaple, W. Devaynes, Esq. and *Sir Edward Pellew*, Bart.
 Bath, Lord J. Thynne and J. Palmer, Esq.
 Beaumaris, Lord Newborough.
 Bedfordshire, John Osborne, Esq. and *Hon. St. Andrew St John*.
 Bedford, Samuel Whitbread and *William Lee Antonie*, Esqrs
 Bedwin, Sir Robert Buxton and *Nath. Holland*, Esq.
 Beeralston, Lord Louvain and Col. Mitford.
 Berkshire, George Vansittart and Charles Dundas, Esqrs.
 Berwick, *T. Hall* and John Fordyce, Esqrs.
 Beverley, *John Wharton*, Esq. and Gen. Burton.
 Bewdley, Miles Peter Andrews, Esq.
 Bishop's Castle, William Clive and J. Robinson, Esqrs.
 Blechingley, *John Benn Walsb* and *James Milnes*, Esqrs.
 Bodmyn, C. S. Lefevre and *J. D. Porcher*, Esqrs.
 Boroughbridge, *Hon. John Scott* and *Edward Berkley Portman*, Esq.
 Bossiney, J. Hiley Addington and J. Arch. Stuart-Wortley, Esqrs.
 Boston, *W. Alex. Maddocks* and Thomas Fydeli, Esqrs.
 Brackley, J. W. Egerton and S. Haynes, Esqrs.
 Bramber, G. Sutton and H. Joddrell, Esqrs.
 Brecon, (County of) Sir C. Morgan, Bart.
 Brecon, Sir R. Salisbury, Bart.
 Bridgenorth, J. Whitmore and I. H. Browne, Esqrs.
 Bridgewater, George Pocock and Jefferys Allen, Esqrs.
 Bridport, George Barclay, Esq. and Sir Evan Nepean, Bart.
 Bristol, C. Bragge and *Evan Baillie*, Esqrs.
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The King has been pleased to appoint Col.
 Prevost to be governor of Dominica.

Alderman Price has been elected Lord
 Mayor of London for the ensuing year.

An unusual number of fires has taken place,
 not only in the metropolis, but in different
 parts of the kingdom, during the present
 month. Of these the most considerable hap-
 pened at Liverpool, where seventeen ware-
 houses, adjoining to St. George's Dock, of
 thirteen stories high, with all their contents of
 West India produce and grain, have been
 completely destroyed. The loss is estimated
 at from two to three hundred thousand pounds.
 A similar misfortune, though not equal in ex-
 tent, was experienced about the same time at
 Hull.

An accident has occurred to the south wall
 of the Limehouse Bason of the New Docks,
 by which a great part of it having been broken
 entirely down, forced itself over that side of the
 bason, in a torrent which alarmed all the peo-
 ple in the neighbourhood for the safety of their
 cattle, sheep, &c. which were grazing in the
 marshes; and which, had the inundation con-
 tinued, must have inevitably been destroyed.
 The accident was caused by inadvertently
 drawing one of the sluices of the outer-gate.

The pressure of the water upon the wall, by
 which it was upset, was not less than
 1,100,000lb. The only inconvenience resulting
 from the accident, it seems, will be the cost of
 re-building the wall.

A plan is on foot for a Canal from Inver-
 ness to Fort William, in the North of Scot-
 land. Mr. Telford, the engineer, has been
 for these two last summers employed, by or-
 der of the treasury, in taking the elevation and
 soundings of the lakes. From his opinion,
 the probable expense of the undertaking is
 estimated at £345,000. Loch Ness and Loch
 Nocky, are completely navigable in respect
 to depth for vessels of any burden; and in the
 event of contrary winds, there are secure an-
 chorages every three or four miles. The
 benefit of such a navigation, from sea to sea,
 is incalculable. To the mercantile world, it
 will save the immense and dangerous round
 of the Western Isles, or their Sounds, as well
 as the Pentland Firth, or going round the Ork-
 neys; and in like manner the additional dan-
 gers to which they might be subjected in case
 of a rupture with the Northern powers.

A singular and extensive confederacy of
 depredators upon private property, is said to
 have been lately discovered at Coggeshall, in
 Essex, by the conscientious compunction of
 one of the gang upon his death-bed. He has
 impeached all his accomplices, and has dis-
 closed the various systematic frauds which
 have been for sometime past practised on the
 farmers, maltsters, &c. in that neighbourhood.
 One of the gang hung himself a few days ago,
 on being detected, and sixteen others are ap-
 prehended and committed for trial.

Application is to be made to Parliament in
 the next Sessions, for an Act to make a Navi-
 gable Canal, from the River Thames at Shad-
 well, to Waltham Abbey, and from thence at
 some future period, to open a communication
 with Lynn, in Norfolk, by a cut from Bishops
 Stortford, into the navigable part of the River
 Cam. This canal is to commence between
 Bell Wharf and the Saltpetre Warehouse,
 Shadwell; and with a collateral branch to
 Spa-fields, it proceeds through the parishes
 of St. Paul and St. George in the East, through
 the Tower Hamlets, Ratcliffe, Mile End Old
 Town, Limehouse, Whitechapel, Bethnal
 Green, Shoreditch, St. Luke's, St. Mary Isl-
 ington, St. John and St. James Clerkenwell,
 Pancras, Hackney, Hornsey, Tottenham, Ed-
 monton, Enfield, Cheshunt, Waltham Cross,
 and to Waltham Abbey.

The application to Parliament by the Sub-
 scribers to the intended London, Portsmouth
 and Southampton Canal, is, in the first instance
 to extend the cut no farther than Guildford,
 branching from the Croydon Canal, near
 Mitcham, and continuing thence through the
 parishes of Merton, Kingston, Malden, Long
 Ditton, Ewell, Epsom, Asted, Leatherhead,
 Meckleham, Dorking, Stoke, Dabernon,
 Fetcham, Bookham, Cobham, Effingham,
 Horsley, Clarendon, Stoke, and to Guildford.
 The navigation is intended hereafter to be

continued to Portsmouth and Southampton water.

A Canal is about to be made from Bakewell, to join the Cromford Cut, at the aqueduct which crosses the Derwent between

Wirksworth and Lea; another from Rotherham to Sheffield; a third from the river Wear, near Picktree, to the Tyne, near Redhugh; and a fourth from Taunton to the river Parret.

POSTSCRIPT.

* * Since the **VIEW OF PUBLIC AFFAIRS** went to Press, the Answer of the Swiss Cantons to Bonaparte has reached us, and it will be found to justify the general expectation which was formed of their firmness and moderation. It is as follows :

"CITIZEN FIRST CONSUL,

"THE Proclamation which you did us the honour to send to us on the 30th of September, by Citizen Rapp, your Adjutant-General, arrived at Schwitz on the 6th of October.

"We could have wished that the letter we took the liberty of sending you, General First Consul, on the 30th of September, could have reached you sooner : it contains a faithful exposition of the present state of Switzerland. Permit us to send you enclosed a duplicate of it, and to entreat you to receive it favourably. It will prove to you, that the movements which have taken place in Switzerland are not the result of a spirit of party, and that the Swiss nation has no other object in view than to make use of the right which she claims of giving herself a central and cantonal constitution, founded on her position and her wants—a sacred and precious right, which you deigned yourself to ensure to her, by the Treaty of Luneville.

"Switzerland would long since have been tranquil, if the members of the Helvetic government, those obscure metaphysicians, had consulted the real state of affairs, instead of obstinately attaching themselves to theoretic attempts, as erroneous as they are expensive.

"The violence with which they have tried to impose their system upon the Democratic Cantons; the civil war they have organized to attain their end, directed at first against those Cantons, then against all Switzerland; the unexampled severity with which they have done it, have produced a discontent equally general and just, and a determined and avowed will to shake off this unsupportable yoke.

"It is not then, General First Consul, an affair of party, it is the sacred cause of humanity; it is the general wish of a whole nation, which has given us our power and our instructions; of a nation which you yourself wished to free, and which has been ill-treated and irritated, contrary to your intentions.

"Yet that nation, we render ourselves guarantees, will never abuse the liberty it claims. The Swiss have nothing more at heart than to attain a state of repose, in which, under the shield of a mild and just government, each inhabitant may enjoy his property and existence. We are convinced that we shall arrive at that essential object of all social order, from the moment our will and our efforts shall be no longer fettered.

"General First Consul, all Europe admires in you the supreme head of an immense power and empire, which, without doubt, according to your own views, will be directed to the good of humanity; your magnanimity assures us, that you will not make use of it against a people who only desire what you have made them hope, and who only wish what they believe themselves authorized to do by yourself.

"Penetrated with eternal gratitude, the Swiss nation will do its endeavour to deserve the good will of the French government; and will fulfil all the duties which are imposed upon it by the desire of cultivating good neighbourhood.

"It is with the most distinguished respect that we remain, General First Consul,

"THE DEPUTIES OF THE HELVETIC DIET.
"Schwitz, Oct. 8, 1802."

The State Commission at Schwitz also published a Proclamation, declaring

that Switzerland neither is, nor wishes to be, at war with France; but that she would do all that honour permitted her

to do, to preserve her ancient relations with that power.

OBITUARY.

For the Christian Observer.

BIOGRAPHICAL anecdotes of persons deceased, who have exemplified the power of religion, though their lives have not been marked with any uncommon events, are acknowledged to have a beneficial tendency. The utility is increased, when the subjects of these anecdotes have manifested the influence of divine grace during the season of youth. When the service of God is then preferred to the gratifications of sense, and the love of Christ predominates amidst scenes of temptation, we cannot doubt that the heart is truly renewed after the image of him that created us.

The following narratives may not, therefore, be thought unworthy of a place in your useful Miscellany. It must be remembered, however, that they are the narratives of a father, whom it has pleased the all-wise God to deprive of four children in the bloom of youth. He wishes to divest himself of parental partiality, and to give a faithful account of those whose conduct he describes. He is aware, that true religion is not to be estimated by sudden transports, or rapturous expressions; yet when it pleases God to afford comfort and holy joy, under trying circumstances, to those who have fled to Christ for refuge under a deep sense of their own sinfulness, and who have dedicated themselves to the service of God, we ought with thankfulness to adore the divine goodness.

My eldest son, of whom I now purpose to give you a short account, had not manifested any remarkable religious impressions in his childhood, though there was often evident in him a strong contest between a sense of duty and the natural corrupt temper of his heart. This he expressed to me at one time in striking terms, when I was reasoning with him on the impropriety of his frequent relapses into a fault of which he had often been warned. He replied to my remonstrances by saying,

"Indeed, papa, I would be good, but the devil will not let me."

During the time which he passed at a public school, a circumstance occurred, which I shall briefly relate, as it may afford some instruction to parents, and others employed in the education of youth. A theft had been committed at the school, which was laid to his charge by one of his school-fellows. He declared that he was innocent of the crime; but some things relative to the affair casting a suspicion upon him, though no proof of his guilt could be adduced, his declarations were disregarded, and he was considered as guilty. As soon as I heard of this affair, I desired a serious friend of mine to make a strict inquiry into it, and report to me his opinion. He concurred with the master in thinking it proper to urge my son, by the most powerful arguments they could devise, to make a confession of his guilt. He still denied the charge. But at last, being urged with the assurance, that nothing but a confession would ward off my displeasure, the effect of which was represented to him in the strongest manner, he confessed the fault laid to his charge. In his last illness, amongst other things, in which he opened his mind with great freedom, he solemnly declared, that he was wholly ignorant of the theft which he had confessed, and that he was induced to make this criminal confession, by the terror which the apprehension of my displeasure excited in his mind, and which he was assured could not be avoided but by a confession. He added with great apparent humility, that it was right he should suffer by the false accusation of one, whose sinful example in another instance, he had followed.

If a digression on this subject will not be thought tedious, I would beg leave to remark, that I conceive it to be, in general, an imprudent step, eagerly to solicit a confession of guilt from young persons, accused of any crime

which they deny, and which cannot be proved. If they are guilty, they are often hereby led to enhance their guilt by strong asseverations of innocence. If they are innocent, their minds are hurt by a disregard to their declarations. It seems to them of less consequence to obey, when obedience cannot insure the good opinion of their friends, nor prevent them from being classed with the guilty. In such cases, it may be the most prudent method, to remind them of the all-seeing eye of God, and of the righteous unerring judgment which will soon take place; and at the same time to manifest a readiness to believe them free from that falsehood, which could only increase their condemnation.

But to return.—Soon after my son had completed his fifteenth year, he returned home, and remained at my house till he arrived at adult age. In this period the happy change took place, which was followed, after a few years, by a triumphant death. I observed, when he was about nineteen, a manifest alteration in his deportment.

A growing attention to the concerns of his salvation was then very apparent; and his whole conduct soon became decidedly religious. In his last illness, he attributed, in a considerable degree, the powerful impressions made upon his mind at this period, to the perusal of Adams's *Evangelical Sermons*, of which a pious friend had made him a present.

When he was twenty-one, he made a solemn dedication of himself to God, in the manner, and agreeable to the form proposed by Dr. Doddridge in his *Rise and Progress of Religion*, a book which he read with great attention, and which cannot be too strongly recommended. This transaction was, however, unknown to me, and to every one in my family, till after his death, which did not happen till four years afterwards. The form of self-dedication was then found in a small port-folio, which had been observed to be often in his hands during his sickness. It contained the following postscript after the signature.—“At my father’s house. —Signed and sealed this——day of ——(on which day I am twenty-one

years of age) after full consideration and serious reflection, I do purpose to read over and renew this covenant every return of this day, as also every Christmas-day, and every Good-friday or Easter-day.

From the age of twenty-one to twenty-three he spent his time in London, in a diligent pursuit of those studies to which his profession called him. The great quantity of manuscript observations which he made there, afforded me a clear proof of his industry. At the same time he was diligent in his attendance on the means of grace. I found in his port-folio, after his death, a scrap of paper, on which he had written a set of rules for regulating the manner of spending his time while in London. The following extract of a letter which he wrote to me from thence will manifest the temper of mind, which at that time happily influenced his conduct. It was written on the occasion of a disappointment, which he had just experienced, relative to his future prospects in life :

—“No doubt our merciful God, whose most darling attribute, if I may so speak, is love, has seen perfectly wise reasons for ordering it. We may perhaps come to see how merciful a dispensation it is. But be that as it will, I know I am his creature, and therefore he may with strict propriety do with me whatsoever he pleases. But, dear father, I have solemnly given up myself to serve him, and to be disposed of as he sees fit; and he has graciously promised, that if I seek first the kingdom of God and his righteousness, all other needful things shall be added. Must I not then rest contented? Shall I not rather rejoice that he condescends to order any of the circumstances of my life? Yes, father, and blessed be his love, he does at this moment enable me to admire his goodness.”—

After his return home, he continued to enjoy a good state of health, till he caught cold by being exposed in the duties of his profession. The disease which proved fatal to him, came on in the most gentle manner, so that it was probably confirmed before he seemed to have any serious ailment. His physician assured me, that he never before

saw such a case; that is, where the distemper proved fatal when accompanied with such mild and favourable symptoms. I first learned that he had a cough, by inquiring why he left off the use of animal food, which I had observed him to do. After the disease was fully confirmed, he was frequently out of bed for seven or eight hours without coughing at all; his pulse, at that time, being frequently as calm as in health: yet under the existence of these mild symptoms, a fatal abscess was formed in his lungs.

During a considerable time in the disease, he spake little, as speaking was judged to be an improper exercise; but when it appeared that no rational hope of his recovery could be maintained, I informed him of his situation, and we then talked freely together. He received my information of his danger with perfect composure, as far as I could judge. No expressions dropped from him, but of submission to God's will. He arranged his little affairs and divided his books among his nearest friends. He seemed sensible of the goodness of God to him, in granting him so much ease in his disorder, and, indeed, he had little to complain of but his emaciation. This proceeded to such a degree, that he could sometimes scarcely bear the pressure of his bed. Yet he sat up about eight hours daily in his chair, till within two days of his death.

When confined to his chamber, he spent his time chiefly in reading the word of God, unless when conversing with us. He requested me to pray with him night and morning, as he could not attend our family worship. When reading by himself became too fatiguing to him, he requested his sisters to read to him select passages of the Bible. He addressed his younger brothers, and other young friends who visited him, with great seriousness. He begged that I would contrive, if possible, to set with him a little every day, that he might open his heart to me; and that I might instruct, and comfort him in his affliction. No communion I had ever before had with him was so pleasing, as were these private conversations. When his departure approached, the tranquillity

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of mind which he before possessed, (without much sensible joy) rose up to a state of great consolation. On the two last days preceding that on which he died, his mind seemed more strongly comforted, and his hope was full of immortality. I wrote down, as soon as I had left his chamber, some of the things which he then said to me.

Wednesday. He told me he had long since dedicated himself to God's service; and that although his heart had too often grown cold, he trusted he had never relinquished his purpose. He said "I have sinned greatly against God, but I trust I have sincerely repented of all my transgressions." He lamented the depravity of his heart in strong terms, and said, "O this *foul heart!*" adding, "But it is the grace of God that reigns." He said, "he hoped he did not deceive himself; but he looked forward with joy, trusting that he should shortly see God in his kingdom." He begged of me to read to him that passage in the Epistle to the Philippians—*To me to live is Christ; and to die is gain. I am in a strait between two, having a desire to depart, and to be with Christ; which is far better.* He seemed much delighted with these words. He begged I would tell him, if I thought he deceived himself. He spoke with great feeling of the sufferings of our Redeemer, as described in the 53d chapter of Isaiah, and said, "That was his joy, that the blood of Christ cleanseth from all sin."

Thursday. Upon my asking him in the morning how he did, he replied, "I grow weaker; perhaps my departure is not far off; and I trust to enjoy a glorious immortality." Looking round upon his relations who were in the room, he said, "God bless you all!" and farther expressed his strong hope of approaching bliss.

After a little rest he broke out in these words, "He was wounded for our transgressions, and I have wounded him by my sins; but now he comforts me." After lying still for some time, he repeated those words in our Saviour's prayer, (John xvii.) *Father, I will that those whom thou hast given me be with me where I am, that they may behold my glory which thou hast given me; and*

added, "This prayer, I trust, Christ is now making for me."

Before I left him he said, "Father, I could like once more to receive the cup of salvation, and call on the name of the Lord;" alluding to the sacrament of the Lord's Supper, which he had before received in his chamber.

In the evening we joined with him in that holy ordinance, and as soon as his friends had left the room, he said to me, "with respect to the state of my mind I cannot now say much, I am so *very* weak; but I trust I am going to sing the song of Moses and the Lamb." Then reposing himself a while, he uttered these words with great emphasis, *Eye hath not seen, nor ear heard, nor hath it entered into the heart of man, to conceive the goodness*—his weakness prevented him from proceeding.

To his cousin J. S. who came up to see him, he said, "Farewell, I shall see you no more. God bless you. May we meet in heaven."

Friday. In the morning he found himself extremely weak. Having usually prayed with him morning and evening, I desired him, as I sat by his bed, to tell me if he found any interval in which he could wish me to pray with him. He answered, "I cannot attend." Upon my saying, "then we will pray for you;" he replied eagerly, "Aye, do." He was not forgotten at our family worship, and the Rev. Mr. —, who happened to be with us, recommended him to the protection of our heavenly Father in that affecting form of worship in our Liturgy, called the *commendatory prayer*. (Visitation of the sick.)

I sat by his bed the greatest part of the day; but his weakness did not permit him to hold any conversation. At one time, after lying still for about half

an hour, he lifted up his eyes as in an act of devotion, and cried out—"When I wake up after thy likeness I shall be satisfied." After this he spoke no more, except in asking for a little refreshment, or the like; and in the evening, when he seemed to be asleep, he expired without the least emotion.

SENEX.

DEATHS.

Aug. 21, the Rev. Charles Smith, Rector of South Repps, Norfolk.

Lately, the Rev. John Roberts, Archdeacon of Merioneth.

A few days ago, aged 85, Leader Cox, Esq. of Brixton Causeway, Surrey.

Last week, at Bath, aged 71, Granado Pi. gott, Esq.

Oct. 2, in his 83d year, W. Tooke, Esq. of Thompson, near Watton, in Norfolk, and of the Temple, London.

Lately, at Brighton, Mrs. Pett, wife of Phineas Pett, D. D. Oxford.

Oct. 6, at Tottenham, in his 74th year, Thomas Gibson, Esq. late of White-Lion-court, Cornhill.

Oct. 12, at Bath, the Rev. Mr. Penton, of Brinkworth, Wilts.

Last week, aged 78, the Rev. Thomas Knowles, D.D. Lecturer of St. Mary's church, in Bury St. Edmund's.

Oct. 9, in Weymouth-street, Portland-place, the Rev. Robert Skinner, Vicar of Kenilworth and Stonely, in Warwickshire.

Oct. 12, the Rev. Thomas Lane, Rector of Handsworth.

Oct. 18, at Clifton, in her 32d year, Mrs. G. Heineken, wife of the Rev. N. T. Heineken, of Brentford, Middlesex.

Oct. 19, at Stamford-Hill, in the 77th year of his age, Mr. Daniel Bell.

At St. Lucie, Jamaica, Mr. Angus Kennedy; at Philadelphia, Mr. Hugh Kennedy; and at Norfolk, Virginia, Mr. Archibald Kennedy, sons of Mr. Daniel Kennedy, of Glasgow.

Mrs. Holt, of Whitstable, aged 101.

At Wherwel, Mrs. Iremonger, wife of the Rev. B. Iremonger.

At Glasgow, after only two or three days illness, George Gibbs, a pauper, aged 103 years.

ANSWERS TO CORRESPONDENTS.

CLERICUS LONDINENSIS we think ought not to make the Alteration he proposes in the Version of Scripture, appointed to be read in Churches: the precedent would be dangerous. We must apologize to J. G. D. for not inserting the notice he has transmitted. It was overlooked till too late.

BIBLICUS, JUVENIS, CLERICUS SURRIENSIS, and S. O. BUSH will appear.

J. W.; W. Y.; B.; J. H. C.; J. F. H.; are under consideration.

L. R.'s Answer to the Inquiry of a Candidate for Holy Orders, will appear in our next. Since it came to hand, we have been indebted for another Answer to CLERICUS. In the mean time

we advise the inquirer, to read a letter printed at the end of Mr. Walker of Truro's tracts. ONATRAMA's useful Remarks will obtain an early insertion; as well as L. R.'s interesting Narrative.

MARTHA is a shrewd correspondent, and displays some dexterity in selecting her test of our spirit; but her verses are not very poetical, nor very correct, though certainly the sentiments are good.

The Notice respecting Foreign Divinity Books, came too late for the Literary Intelligence; but we readily announce, that an assortment of these articles has been received by a Bookseller in town; containing, among others, the works of Saurin, Abbadie, Vernede, Witsius, Lampe, Vitringa, Venema, &c.

We are sorry that EVANGELICUS should have taken so much offence at the non-insertion of his Paper. We think that the forbearance and candour which belong to the title he has assumed, might have somewhat moderated the heat of his displeasure; and that a very slight knowledge of the human character might have taught him, that one's own approbation, or that of one's particular friends, is no necessary passport to general acceptance. If he really wishes well to our work, he ought to be satisfied with what we have done; since we have declined to insert his Paper, not from any motives of disrespect, but because we judged it to be unsuitable to the plan of our work. Rather than that our friends should thus be converted into enemies, we heartily wish, that only those would favour us with their contributions, who are armed with sufficient patience and humility to endure the misfortune of seeing them rejected.

S. N.; ΒΑΣΙΛΕΥΣ; H. G. A.; and D. BOGUE, have just come to hand.

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RELIGIOUS COMMUNICATIONS.

AN ACCOUNT OF CLEMENS ROMANUS.

THERE is a general analogy between the operations of nature and of grace, for, as in the former, one species is shaded off into another, so that the gradation is sometimes hardly perceptible, so, in the latter, the first miraculous effusion of the spirit was closed by no abrupt and violent termination, but passed on by a gentle transition to its more ordinary though still powerful work. The Apostles are to be regarded as a singular order in the Church: in point of inspiration and of miraculous powers it is not, perhaps, too much to say, that they had no successors; for neither was the conduct of those who followed them, regulated by directions from heaven equally specific, and their preaching ordinarily attended with the same attestations from above, nor were their writings dictated by the same unerring spirit of wisdom and truth; yet there appears to have been, at least there was once understood to have been, something like a connecting link between these two situations of the Church.

Of Clemens, afterwards Bishop of Rome, who received that singular attestation that his name was written in the Book of Life, we learn from the same authority that he was the companion and fellow-labourer of St. Paul; and his first Epistle to the Corinthians, probably the only genuine composition of his hand which hath come to modern time, was anciently admitted into the Canon of Scripture. The parentage and country of this holy man are alike unknown: the language, however, and style of his epistle lead us to conclude that he was a native Greek. The labours which he underwent, and the countries which he traversed, can only be conjectured from his connection with the indefatigable apostle of the Gentiles, and of his later history nothing more has been record-

ed, than that he was ordained Bishop of Rome, according to some accounts immediately after St. Peter, but more probably with the intervention of Anacletus. The precise time and manner of his death, are equally uncertain with his birth, for what is called the martyrdom of Clemens, in which these and many other circumstances concerning him have been very confidently told, is a modern fabrication of some idle and superstitious Greek, and no authentic or even ancient acts of his martyrdom exist.

In such a penury of facts with respect to this apostolical man, it is happy, however, for the Church of Christ, that, what is of much more importance, his temper, opinions, and principles, may now be learned from himself: for his first Epistle to the Church of Corinth, which had been cited by Irenæus, Clemens of Alexandria, and Origen, and of the genuineness of which no doubts were entertained by antiquity, after being inquired for in vain from the revival of letters, was retrieved by the learned Patrick Young, from a manuscript supposed to be as old as the first Council of Nice, and printed at Oxford A. D. 1633.

The antiquity and authority of this work, the importance of the doctrines it contains, and their peculiar suitability to the divided state of the Church in the present day, all entitle it to an abstract, to which the remainder of this article will therefore be devoted.

The Church of God which is at Rome, to the Church which is at Corinth, called and sanctified by the will of God through Jesus Christ, grace and peace be multiplied.